

# Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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## The Reformed Church Messenger.

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(For Terms, see page 11.)

## Selections.

Death no longer now we die;  
We but follow Christ on high.

SERIOUS thoughts of eternity prompt a man to make good use of his time, and in a great measure remove the sting of death.

WHAT cannot Christ conquer since he hath conquered death? What mystery can he not unsolve for us since he hath opened the tomb?

God's people are never brought so low but that the everlasting arms are under them, and those cannot sink who are thus sustained. Nay, it is in the time of need, at the dead lift, when God chooses to help.—*Henry.*

SIN, repentance and pardon are like to the three vernal months of the year—March, April and May. Sin comes in like March—blustering, stormy and full of bold violence. Repentance succeeds like April—showering, weeping and full of tears. Pardon follows like May—springing, singing, full of joys and flowers. Our eyes must be full of April, with the sorrow of repentance; and then our hearts shall be full of May, with the true joy of forgiveness.—*Thomas Adams.*

THERE is no pleasure so great as the pleasure of doing good—as the satisfaction of knowing that you have lightened some one's burden, comforted some troubled heart, and strengthened and encouraged some one who was ready to faint. Sometimes it takes but a little thing to do this. Some word of counsel or sympathy, some little act of kindness, some small token of regard, when a person is discouraged and cast down, may be the means of cheering and comforting him, and inspiring him with new hope. At this joyous season, while you have every comfort, do not forget the less favored around you, but as you have opportunity, endeavor to make them happy.—*Methodist Recorder.*

## Editorial Notes.

—Pastors have our thanks for their prompt return of cards upon which they were requested to give results of the Easter season. The reports of Ingatherings we give in this issue show faithful work in the churches, and the grand total, no doubt, will exceed that of other years.

—On Monday the 2d inst. the Judges sitting in this city, hearing applications for and granting licenses under the High License Act, again struck terror amongst the applicants, by granting only 212 licenses out of 548 applications. The result is that those who have applied in the remaining wards are trembling over their impending fate. The good work thus goes on.

—The Second Annual Meeting and Dinner of the Franklin and Marshall Alumni of Philadelphia, held on the evening of the 5th inst., was a very successful one, as will be perceived from the account given of it in another place. A larger number of the Alumni and friends of the College than last year were present. Everything passed off pleasantly and every one felt it was a pleasure and privilege to be there. It is to be regretted too, that others, who ought to have been present were not there. These meetings must grow in interest and usefulness every year. We hope the sons of the college will help forward the good work.

—The *Presbyterian Observer* gives the following picture, which is well drawn and presents a condition of things for which, it is said, "no remedy has as yet been found":

"Every congregation has more or fewer people who are very busy but not useful. They are phenomenally active, especially as critics and objectors and obstructionists. They swarm about every new plan, and too often stifle it. They are prodigal of advice and promises of aid. The new pastor thinks he has found in them treasures of helpfulness. But after six months or so, when he begins to look about for results, there are none to be found at their doors. And meanwhile a few humble, quiet, unobtrusive men and women have been bearing the burden and heat of the day."

—It is seldom we have to chronicle so sad intelligence as has been borne to us from the home of Rev. C. R. Dieffenbacher of Greensburg, Pa. On Saturday, the 31st ult., the youngest daughter, Flora, aged 13 years, died of malignant diphtheria,

and her mortal remains had scarcely been consigned to their last resting-place when Lillie, the second daughter, aged 18 years, was attacked by the same disease and on Wednesday following, succumbed to it as her sister had. What served to make this double sorrow so peculiarly sad, was the fact that the wedding day of the eldest daughter was fixed for the day upon which death entered the home the second time. Brother Dieffenbacher and family need and no doubt have the prayers and sympathies of the Church in their great affliction. We extend to them our condolence, and may the Lord sustain and comfort them now when their joy is truly turned into mourning.

—It will be observed we surrender much of our space this week to an account of the Conference on the Union of the Dutch and German Reformed Churches held in this city on the 3d and 4th inst. We feel sure the abstracts of the different papers read and the account of the proceedings will be read with interest by all, who were not able to be present and hear for themselves, and who have awaited with some anxiety the result of the meeting of the representatives of the two Churches. Of course, but a brief outline of the papers can be given in our limited space, but enough is given to show that the feeling on both sides was, that the obstacles to the proposed union were few if any, and the advantages, many. It may be stated in this connection, that it is proposed to publish in full the whole proceedings and the papers read and the discussions had subsequently, for general distribution. Announcement as to the cost of the same will be given hereafter. It need not be said that its circulation should be large in both Churches, so that the ministry and laity may become informed as to the spirit and the views that happily and unanimously prevailed in the Conference.

—At the Conference the committee of arrangements adopted a very convenient way to distinguish the representatives from the two Churches from each other; those from the Reformed Dutch Church had an orange colored ribbon, and those from the Reformed German a red one, tied in the button hole of the coat. And it was a pleasant and significant sight to see how the red and the orange intermingled, particularly when gathered around the table, laden with the good things of life, prepared so bountifully by

the ladies of the First (German) church and the Second (Dutch) church, or during the after lunch talks, where in a most fraternal way, the union was the subject of conversation. This Conference will not soon be forgotten, and all in attendance upon its sessions departed to their homes feeling that the union of the two Reformed Churches in some form is a fixed fact, and had no doubt, in their day, they would see it happily consummated. We wish we could give the many pleasing incidents that occurred during these two eventful days. They would be sufficient to show that, if those of the brethren of the two Churches who were absent, are of the same spirit and mind as those who met together, grasped hand with hand and interchanged views with one another, we are not far off from becoming one Church—a Church that will at once take a prominent and influential position among the Churches of the land.

—The value of little things is greatly underestimated. A little reflection upon the part of any one will show what grand results may be reached by paying strict attention to the units. For instance, one cent a day for any cause of the Church from every member, what a large sum it would amount to! Says one :

"Let every member of our congregations lay by one cent a day for our missionary work; to prevent forgetfulness, let a little money box, or as the children call it, a 'savings-bank,' be placed upon the wash-stand, so that as the water is used every morning to cleanse the body, so may each cent deposited with prayer for God's blessing help to the cleansing of some darkened soul, and assist in nourishing those who are laboring far away from home in this good cause. Just think of it, what a mite to give, and yet it amounts to three dollars and sixty-five cents a year for each person; and three hundred pews in almost every church, each containing but four occupants—in this way, every congregation would send nearly seventeen hundred dollars per year to the poor missionaries, who are all working hard, while we are partaking of the good things of this life, without stint or measure. Only let us all try this simple plan, for I am sure not one in all our large cities will say, 'I cannot afford it.'"

—How far has the soul, after it leaves the body, to travel to reach the spirit world? Just as far as when in this life it awakes out of a dream into full natural consciousness.

## Poetry.

For Reformed Church Messenger.

WILLKOMMEN, LIEBER  
OSTERTAG!

O welcome, lovely Easter Day!  
The Saviour in the grave who lay  
Arose from death; how heav'nly grand;  
The angels saw Him death disband.  
He suffered life's most sharp distress,  
And bore in death hard, heavy stress;  
Then from His labor sought repose  
To open us His Father's House.

Beautiful Day! from death's dark night  
The Lord of all awakes with might,—  
His princely realm by right He claims;  
And yet our Brother still remains.

O Field of Spring! to me so blest!  
The Resurrection's track attest,  
By every flower that grows and blooms;  
For all are His—with sweet perfumes.

How I behold my own dear Lord!

Who from the grave, as by His word,

Has come and strewed His path with

palm.

As Salem's sons did, too, with Psalms.

I, poor, weak child, can not do this,  
And yet His signal light speaks bliss:  
Hence from the children's joyful ranks,  
I break away alone with thanks.

Instead of palms I bring to Thee  
My whole, poor heart as off'ring free;  
O dearest Jesus, it attest,  
And of it make a fountain blest.

As Easter-gift, give Thou me, too,  
A heart so pure, so good, so true;  
And lead me through this world's dark  
night,

As good may seem to Thee, true Light.

One time shall come THE EASTER DAY,  
That shall for aye chase death away:  
Yet now we go through death's dark door  
To be our Lord's for evermore!

Look I to heav'n this blessed day!  
My heart grows soft with kindly ray,—  
Deep in my soul, it seems to me,  
If Jesus said: *Peace be to Thee!*

[Translated from the German by Rev. J. Kretzing, Broadheadsburg, Pa.]

## Communications.

For Reformed Church Messenger.

## CONFERENCE ON UNION

Between the Reformed Church in  
America and the Reformed Church  
in the United States, at Phila-  
delphia, April 3 & 4, 1888.

The First Session of the Conference was held in First Reformed Church, 10th and Wallace Streets, Rev. D. Van Horne, D. D., pastor. It was opened by Rev. J. I. Good, D. D., who announced the hymn,

"Blest be the tie that binds."

Rev. A. R. Bartholomew read the Scriptures, John 17, and Rev. Dr. Drury, Editor of the *Christian Intelligencer*, led the Conference in prayer.

Rev. T. G. Apple, D. D., Chairman of the Joint Committee on Union, delivered the opening address:

Stating that the object of the meeting was to consider the question of a closer union of these two sister Churches, the one rising in the Netherlands, the other in Germany. Emigrants from Holland came to America as early as 1619 (a year before the Plymouth fathers), and those from Germany about 1684. For many years these Germans were under the care of the Church of Holland. These two Churches, more than any other in this country, represent the meaning of the broad, his-

toric title, Reformed. In their earliest confessions they were substantially one; and historically these confessions were considered in entire harmony. The present differences between these Churches come from their independent development in this country. Now, shall these differences keep these two Churches apart?

Dr. Apple then called attention to two points: 1. The present divided state of the Protestant Church is abnormal. It may have historical justification in the past, but now is the day-dawn of union, and our two historic Churches should lead off in this coming together. Indeed, necessity may drive us to union against a common enemy. There must be a return to unity. The keynote to this has already been given in the union of Christian Churches in heathen lands.

2. As sacrifices were made in breaking into fragments, so union can come only by some sacrifice, not the sacrifice of principle or truth, but of denominational zeal and minor differences. We must subordinate what is only secondary to what is primary, uniting on truth that is central and then holding all other truths in right relation to this. Shall not the issues that once divided the Church now yield to those on which we are agreed?

But which denomination shall survive? Neither. There would not be an absorption of one but a union of the two in a better body than either alone, by a sacrifice of denominational pride and zeal. No one denomination will ever be the one Church of this country. The old generic title, "Reformed," is gaining its early place and meaning. This public meeting includes not only papers and discussions on Union, but especially devout prayer for divine guidance, implying a dependence not upon human wisdom but rather upon that which is from above. Papers and discussions help us to think alike, but of greater avail is earnest prayer. Many eyes in other Churches look upon us today to see the result of this effort toward union.

Rev. Charles Scott, D. D., President of Hope College, Holland, Michigan, was then introduced.

He said he was in Philadelphia in 1853 at the meeting of the Synod of the Reformed Dutch Church, which passed the resolution suspending correspondence with the Synod of the German Reformed church. This act pained him then and had pained him during the thirty-five years since. Let us restore this correspondence, said he, and not hold separate what God had put together.

"Thy kingdom come" is the normal prayer of the whole Church in all the world; and John 17th is the out-breathing of the Saviour's soul for the unity of the Church. Paul speaks of diversity in the Church, but also of unity, many members but one body. It is a plain historical fact that the early Reformed Church of Europe was but one body. France, Germany, Switzerland, Holland, Scotland, all were a perfect brotherhood in Christ, divided only by language and geography. The Catholics had their pope as head, and the Lutherans rallied around the name of Luther, but the Reformed had their *faith* as their basis of unity, and when they went from place to place they knew no partition. Holland became the life-heart of the Reformed faith. They knew only one Reformed Church. The Synod of Dort was the General Council of the Reformed Church of Europe. Yea, and when the Reformed came to America they knew only one Reformed Church. How, then, did our Churches become separated? Let us again unite what so by history belongs together.

Dr. Scott then introduced Rev. E. T. Corwin, D. D., of Millstone, N. J., and afterward Rev. J. H. Dubbs, D. D., of Franklin and Marshall College, Lancaster, Pa., both of whom read papers on "The Historical and Doctrinal Relations of the Two Churches."

Dr. Corwin urged union among the Churches, 1) because it is right, 2) for the honor of Christ, 3) for the great work that may then be done. The signs of the times point to union. God is evidently leading the Churches together, and those most alike should be the first to take the step. The Reformed Churches of Europe were always considered one in doctrine and polity. They differed in language and minor matters, but were one over against Lutheranism. Surely the different branches of the Reformed Church today should be none the less a unit. Our

two Churches especially should be one, because it would be simply restoring old relations. Stern necessity calls us to such unity, in order to do our work both in the home and in the foreign field.

Dr. Corwin then, in rapid outline, traced the history of the two Churches in America, and showed their close relation here. The Germans and Palatines who came to Pennsylvania before and after 1727 were under the Classis of Amsterdam until 1793. The first German minister ordained in America, was ordained by ministers of the Church of Holland; and did not the Synod of Holland send Schlatter to America as missionary superintendent? But the Revolution made great changes in our Church relations, and in 1793 the Germans became independent of the Church in Holland. But will it not be easy to come together again?

Dr. Corwin then gave a history of the correspondence between the two Churches. Early in the eighteenth century the Synod of Holland tried to unite the Dutch Reformed, the German Reformed and the Presbyterians in one body, but the scheme failed. In 1770 the great question arose in the Dutch Church, where to locate her institutions; and New Brunswick was chosen, because though on the border of her field, it was *near the Germans*, and so for their interest. Early and many were the longings for union. In 1812 began the exchanges of delegates, and many references to union are found in the subsequent minutes of the Dutch Church. In 1842 Rev. Dr. J. F. Berg and Rev. Dr. E. Heiner of the German Church, urged union, and this gradually led to the famous Harrisburg Convention in 1844, which proposed conditions of union which were unanimously adopted by the Synods of both Churches; but the whole plan soon collapsed, and in 1853 the Dutch Synod discontinued even correspondence by delegates. In 1863 the German Church widely and wisely celebrated the tercentenary of the Heidelberg Catechism, in which the Dutch Synods and pastors took a deep interest, and soon after the old relations were renewed. In 1874 a conference looking to unity was held in Philadelphia between committees of the two Churches; and though union did not follow, yet great gain was found in harmonious discussions and a better acquaintanceship. Now we are again together for the promotion of union. Would it not be noble to unite these two Churches and so prepare the way for further union and greater victories? May God give us grace to act wisely.

Dr. Dubbs began by comparing the Reformed Church to the river Rhine, having her rise in Switzerland, her tributaries in France and Germany, and her course toward Holland. In all countries the Reformed Church bears witness to unity in diversity. Meeting here to revive the affection of other days is itself an evidence of a unity of faith and life. This essential unity is seen in four facts:

1) The Reformed Churches of Europe acknowledge the same founders and leaders. We both have Zwingli, Calvin, and the heroes of the Palatinate.

2) In confessional agreement. Our various confessions, for we have many, are not contradictory but only variations of the one great theme, their differences being confined to minor details. Local confessions emphasized some one truth, because of some attack upon it, but all are only different aspects of the great sum of truth.

3) The Reformed Churches are alike in external organization. It is easy to see how this came. The form of government that prevailed in Holland found its way into Germany and then was brought to this country.

4) The unity of the two Churches is seen in the mutual support each gave the other in time of need. Germany received the Hollanders who fled before the dreadful Alva; and Holland, a century later, repaid this debt by caring for the fleeing Palatines. And did not Holland also send men and money to the Germans and Palatines in America, to build up the Church here? Indeed it is an interesting fact that the German churches of Pennsylvania were under the care of the Synod of Holland twenty-three years longer than even the Dutch churches of New York.

As to doctrine and life, however, there is a difference between the two Churches, not in appearance only, but real; and it is the work of this convention to see whether this difference forbids an organic union. Early in the history of the Church in Europe some differences were felt and expressed in its confessions. The Belgic Confession and the Articles of Dort were acknowledged by the Germans as Re-

formed; but they considered the Heidelberg Catechism an ample bond of union, and had no desire to increase the number of their symbols. Long ago, however, our relations were far more intimate than they now are; and a hundred years ago organic union could easily have been effected, except for difference of language and geographical distance. The present time, however, seems very auspicious for a closer union. Both Churches must recognize and appreciate the principle of unity in diversity. Seeing that we should never have been separated, should we not now seek to come together?

Rev. A. P. Van Gieson, D. D., of Poughkeepsie, N. Y., then read an interesting paper on "The Canons of Dort."

The Catechism is for the young and therefore brief and concise. The Canons are more extended and precise, but none the less moderate. The Synod of Dort was made up of delegates from various parts of the Church and representing, of course, various views. The articles adopted, therefore, of necessity, excluded that on which they differed and included that on which they agreed. In regard to predestination, for example, the Catechism teaches an election, not in the Arminian but in the Calvinistic sense. "Chosen to eternal life." But beyond this it does not go, but allows freedom of belief. The Canons of Dort give the same freedom. The delegates represented three grades or views of the doctrine of election; but neither one of these views was either adopted or condemned. All the members subscribed the Canons, none of its articles putting any one outside the pale of orthodoxy. This result was not a compromise, but the Canons were made broad enough to take in both extremes represented. They are not ambiguous, but liberal. As to election, their statements are as moderate as those of the Catechism. They assert what the Catechism implies, namely, that not all men are chosen, some are chosen b.

As to the death of Christ, did he die for all or for the elect only? The Catechism says he died for all mankind, a universal redemption; but question 37 also gives a limit; namely, he died for believers. In fact the Catechism gives no definite decision but allows liberty of belief. Equal liberty is given by the Canons of Dort. Because of difference of opinion there was sharp debate; but all subscribed the Canons, i. e. they were so framed as to allow this divergence of view. They do not say Christ died only for the elect, but that the saving efficacy of his death becomes effective only in a certain class—which no one will deny.

On the subject of conversion the agreement of the Catechism and the Canons is very plain. The Catechism is even stronger than the Canons in reference to the work of the Holy Ghost, the Canons giving more prominence to the activity of the human will.

It is admitted that this representation of the Canons is different from that which is generally made; but it is nevertheless true. They are broad, liberal, moderate. Their language is most precise but in the interest of moderation. The very composition of the Synod made it impossible to agree upon any statements that were not broad enough to take in all the divergent views represented.

The Convention at 6 p. m. adjourned to the basement of the church where an abundant and elegant lunch was served by the ladies of the city churches. Members of the Convention and visitors, ladies and gentlemen were distinguished by a ribbon worn by each, the orange by the Dutch and the red by the German.

At the evening session, Rev. J. H. A. Bomberger, D. D., President of Ursinus College, presided. After the singing of the hymn,

"Come, kingdom of our God," Rev. J. B. Shumaker, D. D., of Trappe, Pa., read Eph. 4: and Rev. Dr. Berry of New York State led in prayer. Before introducing the first speaker, Dr. Bomberger said that from his heart of hearts he accorded

with the purposes for which the Conference had been called, and trusted that under the guidance of the Holy Ghost we might reach a true unity. He then introduced Rev. D. Van Horne, D.D., who read a paper on "The Present Condition of the two Churches."

The Dutch Reformed Church was organized in 1628. The Dutch language was used till the middle of the last century. The title "Dutch" was dropped by Synodical action in 1867. This Church now has 547 ministers and about 85,000 communicant members.

The German Reformed Church was organized about 1720, with members in Pennsylvania and Maryland, using the German language. The title "German" was dropped by the Synodical action in 1869. This Church now has 823 ministers and nearly 190,000 communicant members.

Each body is fully equipped for its work and is making good progress, and no crisis is at hand demanding their union; but their great similarity, and the signs of the times, as well as the happy example of the Presbyterian Church indicate that union is most desirable.

As to the geographical relations, the two Churches have scarcely any overlapping. They lie rather side by side, east, north and west. Territorially they supplement each other, and union would not be absorption but rather addition.

Then as to men and means, both massed in the East, what would so call out our full powers for both home and foreign missions as an organic union?

Consider, too, the problem of missions, more at length. The Gospel must continue to be preached in the German language for years to come, because of the large immigration. Almost all who come from northern Europe understand German. The Dutch Church has only 42 ministers who use the German language; and the Presbyterian has only 117; whereas our own Church has about 40. How much we need each other! The Germans are doing much for their countrymen, but lack both men and means. What a great work our Churches united could do in the West! So in the South,

Dr. van Horne then named the various orphan homes and literary institutions of both Churches. There is no rivalry between them in this work, because the various institutions are distant from each other, and each has its own territory of patronage and resources. As to periodicals and literature, almost all in both Churches are in private hands and so not in the way of an organic union. Indeed union would rather widen circulation and stimulate literary effort on both sides.

What about differences of custom—confirmation, for example? It is a Scriptural rite, but need not be made obligatory; freedom would have to be allowed. As to catechization, both favor it. In things incidental and not fundamental we can afford to be charitable. Having the same name, Catechism and polity, being of the same mind in the work of missions and charity, why should not these two Churches be one? With a membership of a quarter of a million, with 1350 ministers, with many institutions and five publishing houses, could we not do far more united than separate? Let us pray for divine leadership till we realize the prayer of our Lord for the unity of his people.

Rev. Edward B. Coe, D.D., of New York then eloquently read a paper on "Church Union for the Evangelization of the World."

The evangelization of the world is a magnificent phrase that rounds many a glowing period and always touches the Christian heart; but looking at the work going slowly forward and seeing how little of the world has actually been reached, does it not seem a mere phrase, a hopeless task? Two facts: 1) this is the definite work Christ gave His people to do; 2) the time has come for such swift advance as the world has never yet seen.

Russia and Turkey have a spurious Christianity, but even there how soon may not the doors be opened? In Roman Catholic Europe many are longing for a pure Christianity. Africa is opened to the Church. India, Australia, New Zealand are under Protestant power. China and Japan now welcome Christian nations. Never has anything like this been seen. A hundred years ago who would have thought it even possible?

Equally remarkable is the development of the Church itself, in wealth and moral

force. The Churches of England and America are strong enough to-day to evangelize the world at once. If Christians would put into this work their money and devotion as they use them in the business of the world, giving their sons and daughters as freely as they give them to business and fashion, the work might be done in two or three generations. I do not say this is likely to happen; but the opportunity and the power are at hand and solemnly challenge the Christian world. I do not say that in so short a time every individual would be a Christian; nor even that the gospel would be preached to every individual soul, but that within fifty years the preaching of the gospel would be a familiar sound in every land, churches, hospitals and schools would be planted in all the great centers, missionaries would be sent out, not by ones or twos, but by scores and hundreds, and Christianity would be spread with a rapidity of which we now do not dream. This seems possible and even near, much having been done within the century past, and the Church can make it a splendid reality.

"Heathen at home," did you say? "And how can you evangelize the world, if not even these?" The Church can give the gospel to these as well as to the heathen, and in fact in some places it is being done by special effort, as in Philadelphia. The size of the community is not a hindrance, where organization and devotion are at hand.

Why, then, is it not done? 1) Because there is a lack of consecration in the Church. Worldliness, the spirit of self-aggrandizement, controls God's people, and they withhold their energies and their money from the work of the Lord. If we had the spirit of Christ, would we not pause in our hot pursuit of worldly interests and see what could be done for saving souls? 2) There is a want of unity in the Churches. The world is full of organization and the combination of forces, in order to gain great ends; but in the Church there is a great waste of power, both moral and material. Struggling churches at home are too weak to make any impression upon the world around; and in the work abroad various Boards are working separately and without consultation, and, therefore, not economically but wastefully.

Now, instead of this, let us have churches at home only where they are really needed, and map out the foreign field for economical work. Let us have united churches and strong organization; the power of Romanism is due largely to its unity and organization. So of Mohammedanism. The Protestants have half a hundred bodies, the wonder and scorn of heathenism.

Not only are these bodies separated, but often, and sometimes even bitterly, in conflict. How much outlay could be saved, and how many men, if churches would unite!

Just imagine in heathen lands one set of missionaries trying to convert the converts of others!

But the sin and scandal of these divisions and oppositions are beginning to be seen and felt. Men are ashamed and weary of these things.

Union is in the air, as witness the late Alliance in Washington, D.C.; and union, to be of account, must not be a glittering generality, but something definite. Is organic union possible? Prejudices are strong, and the difficulties are great; but just this our foreign missionaries beg, and what they themselves have; and if it can be done there, why not also at home? In Japan twenty-four denominations are represented in four organizations. The Japanese want only "the Church of Christ." Do they not show us a beautiful example of Christian unity?

Differences of ritual and administration there likely always will be; but may we not have diversity in unity? And may we not be even driven to such organic union, in order to the full evangelization of the world? Until such organic union can be had, however, let us have peace and co-working.

After various announcements, the services of the evening were closed with the doxology and benediction.

WEDNESDAY MORNING, April 4th.

The Conference met at 10 A. M., in the First (Dutch) Reformed Church, of which Rev. Dr. Clark is pastor. Half an hour was spent in prayer and song, after which Rev. B. Bausman, D. D., of Reading, Pa., introduced Rev. Prof. W. V. V. Marion, D. D., of New Brunswick, N. J.,

and afterward Rev. G. W. Williard, D. D., of Tiffin, Ohio, who read papers on "The Obstacles to Union, and Methods of Overcoming Them."

Dr. Maybon began by saying that this attempt at union is a grave issue, and we feel like praying: "If thy presence go not with us, carry us not up hence."

The fellowship of believers is a doctrine of the Bible, and the logical result of this is the fellowship of churches. Whatever hindrances are in the way, they are not in the constitution of the kingdom, nor in the will of God. We are not straitened in God, but in ourselves.

The hindrances come from two things: 1) Indifference toward others, arising from our ignorance of them; 2) The departure of the Church from her original calling, namely, the evangelization of the world and the defense of the truth.

During the Reformation the Protestants had enough to do to live, and the preaching of the Gospel in all the world was almost forgotten till a century ago; but now the Church has taken up her special work, and the union of Churches seems to be dawning. If, now, our two historic Churches which have so much in common, cannot unite, somebody will be to blame.

How, now, can these obstacles be overcome? The question implies, 1) that Churches have a right to establish such a union, and therefore are accountable for failure to do so; 2) that union is a good thing; 3) that union is not absorption, subjection, annihilation, but a preserving in some higher form all that is good; 4) that hindrances may be overcome.

Dr. Mabon then referred to the hindrances in detail. 1) Race. God has appointed the time and place for both nationalities; but the proposed combination is a help rather than a hindrance. 2) Language. Great care is needed in a translation from one language to another, but no greater after union than without it. 3) Our difference in customs is of little account, and relates mainly to confirmation; but here each church is best able to judge for itself, and the whole question may safely be referred to the consistories. 4) As to polity little need be said, for it is a fact that the constitutions of the two Churches are almost identical, and any small difference here can be easily adjusted. 5) Cultus need give us no trouble, for variations in worship are found in both Churches. 6) As to property titles, we need only remember that we are not dividing, but uniting. 7) As to Boards, if other things can be adjusted, this difficulty, without a doubt, will also yield.

The last and greatest hindrance mentioned was that the German Church does not require her ministers and professors of theology to subscribe to the Belgic confession and the Articles of Dort. The Dutch Church will not abandon these standards, which are the precise and scientific statement of Bible doctrines. Besides, these articles were signed by all the German ministers who were ordained for sixty years before 1793.

How, now, shall this hindrance be overcome? In one of three ways:

1) By a return of the Germans to their own historic property. The Articles of Dort are simply the explanation of the Belgic Confession and of the Heidelberg Catechism. If we can unite on the Articles of Dort, with liberty of interpretation, the way is open for union, but we cannot give up one of our standards.

2) Or we might leave each body have its own symbol, to be held as before. This, however, might fail to be satisfactory in the future growth of the Church.

3) If both can agree on a common formula, expressing the sense of the Word of God, then we could have union without loss or compromise. We have always resisted the amendment of standards, when asked by individuals or single churches, but the case is quite changed when fifteen hundred churches offer to unite with us on such condition. Has not the time come for our churches to do what has been done before, namely, attach an article explaining the sense in which the standards are to be understood? And would not such a brief explanatory article advance the prospects of union?

Dr. Williard said that the question of union is in the hearts and minds of thousands of God's people to-day. Much may be said both for and against union; therefore, we should well weigh the question in order to know what is duty.

One hindrance to union is past failure; and men ask, Why again unsettle the mind of the Church? Why not let matters rest? Both Churches have for years been prospering apart; why not let them continue so? But have all past efforts been failures?

By no means. The subject has not even been suppressed, but has often come before our Synods, and we are here this day to give attention to this very subject.

But are not the hindrances relating to doctrine, cultus, polity, customs, change of name, property rights, etc., too great to justify an attempt at union? To this all other questions must yield. Of course such hindrances will be in the way, after a separation of a hundred years; the only wonder is that they are not greater.

To-day we approach this subject of union, however, with far less diffidence than in 1874, during the former Conference. God has made great changes in the Churches since then, and the air is full of Christian union. Therefore, to-day we speak of it even with boldness. Many of the rugged edges of difficulties have been taken off. We are like lovers, who, though at first shy, yet like to think of each other and of possible marriage, after a while are quite ready to take each other for better or for worse. There are hindrances, and these have force, but these are not considered insuperable. Trained in different schools and having somewhat different standards, we may expect difference of doctrine or, perhaps, rather the emphasis of different doctrines (the sovereignty of God, the sacraments, educational religion, etc.); but such emphasis is not antagonism, for ministers in both Churches believe alike in regard to these questions. But if we can unite on the Heidelberg Catechism, we should not have any difficulty in agreeing upon minor matters. If there are decided preferences for this or that view, we should allow liberty, in the hope of a future unity of view.

In regard to the extreme doctrinal views sometimes attributed to one or other of the two Churches, in regard to the Church, the sacraments, revivals, educational religion, making so great a chasm between us that we cannot fraternize, allow me to say that all such statements are misrepresentations, and exist more in fancy than in fact. Men of pronounced views on both sides comparing notes find that there is no great divergence in doctrine. No other two Churches in the world are so closely allied and have so much in common. Should we not be the first to unite?

Better knowledge of each other will do much to wear away that prejudice which perverts facts and rejects plain logic. Therefore, one condition of a proper decision of the question of union is a proper knowledge of the subject in all its bearings, our origin and differences, our history in Europe and America, our exchange of ministers and efforts at union. Let such knowledge go into every house and let us watch every pointing of Providence, and every hindrance will be removed.

What effect would union have upon our Churches? It would widen our influence, inspire us to work and add strength to all our missionary activities. This being the tendency and effect of union, I am heart and soul for it.

A brief discussion followed these papers.

REV. DR. BOMBERGER remarked that all felt impressed by the close attention given to the subject during the sessions, indicating unity of sentiment. He also noted the remarkable agreement of all the papers on all the leading facts and doctrines involved; and this general agreement gives force and value to the proposed union. (He parenthetically corrected a statement made by one of the speakers who spoke of a Melanthonian tendency in the German Church. The Reformed Church had not been Melanthonized, but rather Melanthon had been Zwinglianized).

REV. D. E. KLOPP, D.D., said that through the whole Conference had breathed the great plea that we should be one because we do not differ. In vain we waited for some one to show some great wall of separation. Analyze the differences, and they pass away. Then why not be one? Back of all our thinking is the Spirit of God moving us to union.

REV. T. G. APPLE, D.D., then moved the appointment of a com-

mittee of five to draft resolutions to express the sense of the Conference on the subject discussed and also to report action in regard to the publication of the papers read. Rev. Dr. E. V. Gerhart was made chairman of this committee.

Brief remarks were made also by Rev. H. J. Ruetenik, D.D., Dr. Van Gieson (who wittily said he feared the German brethren might think that the Dutch brethren spent all their time firing the can(n)ons of Dort), Dr. Bausman (who replied that if Dr. Van Gieson always handled the guns he would not fear to stand before them) and Dr. Maybon (who read the Declaratory Act or basis of agreement among the secession churches in Scotland which now form the United Presbyterian Church of Scotland, and added, "If the Scotch could do this, why cannot we make whatever concessions may be necessary to union?")

At this point adjournment was announced and all went to the basement where a very elegant lunch was served by the ladies of the congregation.

At 2 P.M. the Conference was called to order by Rev. Dr. Demarest, who announced the hymn:

"All hail the power of Jesus name."

Rev. T. G. Hacker led in prayer, after which Rev. Conrad Clever of Baltimore, Md., and Rev. Peter Moerdyke, of Grand Rapids, Mich., read papers on "The Advantages of Union."

Rev. Clever said that Christians generally believe in the communion of saints that shall be; but we need to believe, in that which now is. Many willingly confess that we are not what we should be; and many ask, would it not be well for us to be one? In 1874 our two Churches were kept apart by the standards: but was not this difficulty at hand a hundred years ago, when the two were one? United we could give a reason for the faith that is in us; whereas, now we cannot give a good reason for staying apart. Our separation in the beginning was not theological or personal disagreement, but nationality and geography. The Classis of Amsterdam did not hesitate to send aid, and our German fathers did not hesitate to accept it. Let this senseless separation cease, and for the glory of God let us come together. Why not have organic union? We live in times of gigantic goings and we need a broad foot to meet them. Denominationalism must yield before the great need of the times for combination of forces. We should not waste our resources but husband them. We have a common problem and we be brethren. We wait one on the other to see who will make the first advance; but angels weep and devils laugh over our delay. Union would secure a more economic use of our moral and material means, whereas these are now so largely wasted for denominational glory. Let me ask: For what is the Dutch Church contending that is not also dear to the other Church? and *vice versa*. Union would make much of our machinery useless, one doing the work of two. Why, then, this waste? The alabaster box is not broken upon our Lord, but rather upon some relic or prejudice of the past, yea, upon denominational pride. Such business principles would bankrupt the world's business before men would have time to take their bearings. Each Church needs what the other has. How can we preach Christian union, which is the great work of the next century, when we, who are so much alike, cannot come together. If we come not together, how can we hope, or pray, or work, for a wider unity?

Rev. Moerdyke began by saying that it is a happy coincidence, that this very day a conference on Church Union is sitting in dear old Amsterdam, Holland. The

Church everywhere is beginning to think great thoughts of Christian union, and opposition to this movement is fighting against the will of God. This conference will be far-reaching in its results. Our disposition of this question will tell on the whole Church. I represent the Synod of Chicago, and especially the Classis of Michigan. Half of our ministers favor this organic union, and the other half do not oppose it. My own Classis is unanimously in favor of it, and this is a voice from the mission field. Let me state some advantages of union.

1. We then get fully into the union current, which is the advanced thought of the age.

2. We then need not defend our separation. How can we justify it?

3. We avoid the present confusion of Church names. In the West few know us apart.

4. We would then rectify a historic error, and restore the old union; the separation was a mutual mistake and misfortune. By now setting ourselves right may we not even recover some lost heritage?

5. In organic union is the possibility of a worthy perpetuation of the Reformed Church in this country. Let us weed out of our prayers and talks all those phrases which belittle and discourage us, calling ourselves the "little Benjamin" of the tribes. Let us both covet and expect a great future,—keep before our minds and hearts that the world needs us. Union with the Presbyterians means extinction, which may God forbid; but the union here proposed will give us life and strength, and a new era of hopeful self-assertion.

6. Union would link the East and West together geographically. At present the Dutch in the West are painfully and hurtfully isolated.

7. Union would give our ministers a wider range in the choice of fields. In the West we lose the services of many a good man because when a change is necessary he must come East.

8. Union would save us much material. Our people are dismissed to other churches because they have not their own.

9. Union would aid our organization, making our Classes more compact, and making our legislation in Synod more intelligent by bodies that meet in our own territory, and understand our people.

10. It would aid and strengthen our educational work. We must train Western men in the West for Western work.

11. Union would broaden, in the Dutch Church, the conception of Home Missions and revolutionize our ideas and convictions before the great field that lies open before us. As the Germans have taken from us inspiration for foreign mission work, let us now learn from them a lesson in home mission activity. Let us unite and occupy the whole open field.

12. Union would give us a new departure, a new inspiration, a renewal of our youth.

Rev. Dr. Clark, pastor of the First Reformed (Dutch) church, where the conference held this session, then remarked that thirty-five years ago Rev. Dr. J. F. Berg led a colony out of the old Race Street Reformed church (now Tenth and Wallace, where the conference first met) and organized this congregation. Without a doubt Dr. Berg if to-day present, would heartily unite in this movement.

Dr. Clark then read letters from several ministers regretting their absence but expressing hearty sympathy in the work of the conference,—Dr. Chambers of the Collegiate church, New York, Dr. Carr of the Board of Foreign Missions and Dr. Zabriskie.

Rev. Mr. Phraner of Illinois said: I do not say I am opposed to this movement, but there are sides to the question that have not yet been touched and facts that have not been stated. Many of my Dutch brethren have closer affiliations with the Presbyterians than with the Germans. We are Americans and yet must work at disadvantage because we are known as Dutch. Loyalty to Christ and the truth

have kept us at the task, but we want to do American work, and our Church should be American not only in name but also in nature. When asked to join the Germans, we cannot do it until you show us that it is the will of God. We must call a halt, brethren, when it comes to a vote on the question, and we will say a courteous nay unless you can convince us that it is God's will. We in the West look not back but forward, not to the Mohawk and Hudson, but to the Missouri and Mississippi. We must evangelize the outskirts of this great land.

Rev. I. E. Graeff, D.D., of Tamaqua, Pa., said he had intended only to listen; but the last speaker had touched a live nerve in him on the question of an American Church and if this means true Americanism he must say amen to it. Any church in this country that expects to make any progress or to have any standing must be in sympathy with American life. Yet I am heart and soul for this proposed union, just in hope of a higher plane of Church life than is possible in our separate state. This union will make us a broad factor in our American life.

Rev. Dr. Taylor of Philadelphia, and Rev. Dr. Coe of New York, made brief addresses, warmly urging the union of the two Churches.

Rev. Dr. E. V. Gerhart, President of the Theological Seminary at Lancaster, Pa., chairman of the committee on resolutions, then reported, and the report amended was adopted, in substance as follows:

1.) This Conference commends and endorses the action of the joint committee calling together this body for the consideration of the question of union.

2.) The selection of topics, the general tenor of the papers on both sides, the good will and mutual confidence expressed, command our full approval.

3.) In the judgment of this Conference a closer union between these two bodies is desirable, and at this juncture of our history, specially important.

4.) It is recommended to the ministers of both Churches to inform themselves more fully in reference to the history of the Reformed Church in Europe and America, especially in its bearing on the present movement and by preaching and otherwise to promote a better knowledge of the movement also among their people.

5.) We think it very proper that the valuable papers read should be published in book form for general circulation, and recommend that the joint committee take charge of this work.

Some of the members thought that the committee on resolutions should have embodied an overture to the Synods urging action looking to organic union; but this is more properly the work of the joint committee who will now report to their respective Synods and who have abundant time to formulate a suitable overture on the subject.

The Conference by a rising vote passed a resolution of warmest thanks to the Reformed churches of Philadelphia, and especially to the ladies for their elegant and graceful entertainment.

The Conference closed its very interesting sessions at 5 P.M. with the Lord's prayer, doxology and benediction.

Meeting in Salem's Reformed Church, at 4th street and Fairmount

Avenue, at 8 P.M., Rev. F. W. Berleman, pastor. The opening services were conducted by Dr. N. Gehr. The congregation was led in prayer by Rev. J. H. Derr.

The first address was delivered by Rev. J. H. Oerter, D.D., of New York City.

The Dr. asked to be excused from taking the pulpit since he, like Zacchaeus, was small of stature. He declared that he took great pleasure, as a descendant representative of the Church of Holland, to speak to this audience on the subject of church union, and that he would speak, concerning the important matter, in the same hopeful spirit as was done at the preceding sessions of this conference as held in two of the leading churches of this city.

There is no ground either in the historical or doctrinal position of these two Reformed Churches, of continental origin, that should interfere with the contemplated organic union.

As descendants of the Teutonic race, we claim one common origin which is a strong argument in favor of our union. The Reformed Church has a wonderful history, and as we follow its successive stages of development it is marvelous in our eyes. Living in the fatherland in countries lying contiguous, and sharing the same trials and fortunes, our past experience argues strongly in favor of our united work in this country. The Reformed Church never could call itself after the name of any of its many leaders. It is acknowledged that Calvin had the greatest influence upon the Reformed Church, but no one felt inclined to call it by his name. He himself never had a permanent location. He was a cosmopolitan, having his home one time in Strasburg, next in London, then in Frankfort. In the development of the Liturgy of the Palatinate and of the sacramental controversy as held by the Reformed Church, a closer study teaches that both countries have an equal claim upon him; and in the formation of the Heidelberg Catechism, which is attributed to Ursinus and Olevianus, was developed from previous matter that had its origin in the Reformed churches of the Continent. The Reformed Church is named the Church of the Cross. The refugees of Switzerland found a home in Holland, and the refugees of Holland were kindly cared for in the Switzer's Alpine Home. Our relations in this country seem to indicate that we are destined for organic union.

We, as the representatives of the Church of Holland feel constrained to lay stress on the doctrines of the Church. The Articles of Dort defend a position which was, at a certain epoch of its history, in great danger. They mark a historic battle-ground. Yesterday it was presented to you by Dr. Van Giesen with a liberal construction. That learned gentleman endeavored to show the Conference that the Heidelberg Catechism, the common symbol of faith in both churches, is in essential agreement with the Articles of the Synod of Dort; and certainly there is no question as to the teaching of the Catechism. The Reformed Church of America will raise no objection to the rite of confirmation which is used so generally in your denomination. On the contrary, it will meet with the hearty approval in many of our churches, with the desire of not a few that it may obtain a place in our churches. The festival days have likewise been growing in favor with us. Christmas, Easter and Whitsunday have been reinstated, and in many other ways we are made to feel that we have things in common.

Christ, in His high-priestly prayer, reveals His fervent desire for our unity, and in His great redemptive work He offered up His own life for us. Should we not likewise work and pray for the attainment of this great end, and even lay down our lives for the brethren, if it be necessary? In our great work in this country who are our most dangerous foes? Do they not largely come from the Teutonic stock? And would it not be, in the Providence of God, a great blessing if, as brethren of a common faith, we would henceforth go forth united to meet them?

Rev. Marcus Bachman, Baltimore, Md.—Since I have come to this city and attended the Conference of the two Reformed Churches. I felt that it was good to be here. The unanimity of the addresses and the cordial greeting of the Brethren was a practical illustration of the spirit of brotherly love. We hope that what has been heard and felt will not remain with ourselves, but that it will broaden into a wider

influence, and make itself felt throughout the borders of the two Reformed Churches. In their earlier history in this country they were united, and it is to us a matter of regret that they were ever separated. What God has joined together man should not put asunder. But as this separation antedates our own personal history, we do not feel that we are to blame. Our sincere desire is that an organic union may be accomplished. Unity will add to our strength. It is so in secular matters. We have a practical illustration in the united Kingdom of Prussia under the leadership of Bismarck. Let us improve that lesson in the organic union of the two Reformed Churches, and extend our field of usefulness and be able to reach forth with a stronger arm to the rescue of the perishing.

*Rev. J. H. A. Bomberger, D.D.*, addressed the large audience in the church in the English language. He said: "The young men and women present to-night have an important interest in what is going on in the Reformed Church. Our years are running rapidly to a close. We will have but little in what this issue may bring to pass. This will be mainly your inheritance, and hence it is befitting that this movement should receive your encouragement and support. In the results that will be reached we humbly trust that it will bring only good. It should remain the maxim of the Reformed Church to fear nothing but offending God. Inform your minds in regard to this movement. Learn to understand the principle on which the union is to be established. We were united for a century."

"On the continent of Europe we know only one Reformed Church extending its influence to Switzerland, France, Holland and to the British Isles. Watch the papers as they will issue from the press this week. Inform your minds. Your interest and cooperation in this movement will be of great service in the growth and the unfolding of the resources of the Reformed Church."

The following is as full a list of the ministers and elders present of both Churches as could be gathered.

Those representing the Reformed Church in the United States, were: Rev. C. Clever, Third Reformed Church, Baltimore, Md.; Rev. F. J. Mohr, Quakertown, Pa.; Rev. John P. Stein, Zion's Reformed Church, Millersville, Pa.; Charles Santee, Christ Church, Philadelphia; N. Wetzel, Bethlehem's; Prof. John Stahr, Lancaster; Rev. T. J. Hacker, St. John's, of Shamokin; Rev. L. Kryder Evans, Trinity Church, Pottstown; Rev. J. Kullinger, St. John's Church, Lancaster; Rev. F. B. Forster, Emanuel Church, Bridesburg; Rev. D. W. Gerhard, Willow Street Church, Lancaster, Pa.; Rev. Cyrus Cort, Greencastle, Pa.; Rev. J. Spangler Kieffer, Hagerstown, Md.; Rev. J. W. Steinmetz, St. John's Church, Reading; Rev. Rufus W. Miller, Second Reformed Church, Reading, Pa.; Rev. J. R. Shumaker, St. Luke's Church, Collegeville, Pa.; Rev. B. Bausman, St. Paul's Church, Reading; B. Kuhns, Dayton, O.; Rev. D. S. Diffenbacher, Altoona; Rev. D. E. Klopp, Trinity Church, Philadelphia; Rev. J. G. Dengler, Sellersville, Pa.; Rev. R. Schmidt, Glassboro, N. J.; Rev. James I. Good, Philadelphia; Rev. A. D. Gring, Tokio, Japan; Rev. Allen R. Bartholomew, Trinity Church, Pottsville; Rev. I. E. Graeff, St. John's, Tamaqua, Pa.; Rev. J. A. Peters, Danville, Pa.; Rev. Charles G. Fisher, Philadelphia; Rev. L. G. Kremer, Spring City, Pa.; Rev. Cyrus J. Musser, Huntingdon, Pa.; Rev. H. J. Ruetenick, Cleveland, O.; Rev. J. Kniest, Emanuel Church, Philadelphia; Rev. A. J. G. Dubbs, Salem's Church, Allentown; Rev. E. R. Dearl, Woodbury Mission, Baltimore; Rev. M. Bachman, Fifth Reformed Church, Baltimore; Daniel Miller, St. Paul's Church, Reading; Rev. P. H. Dippell, Zion's Church, Philadelphia; H. M. Housekeeper, Trinity Reformed Church, Philadelphia; Rev. G. A. Scheer, St. Mark's Church, Philadelphia; Rev. Thomas N. Reber, Allentown; H. C. Hoover, Hooverton, Pa.; Rev. J. Kehm, Sellersville, Pa.; Rev. W. M. Reily, Allentown, Pa.

Those representing the Reformed Church of America are: Rev. William H. Clark, Second Reformed Church, Philadelphia; Rev. J. Romeyn Berry, Rhinebeck, N. Y.; Rev. J. W. Beardslie, West Troy, N. Y. Rev. C. F. C. Stuckow, Fifth Reformed Church, Philadelphia; Rev. John H. Oerter, Reformed Church, New York; Rev. J. M. Dickson, Thirty-fourth Street Church, New York; Rev. George M. S. Blauvelt, Easton; Rev. Wells, Fourth Church, Philadelphia; Rev. A. A. Zabriskie, Jersey City, N. J.; Rev. John S. Gardner, Flat-

lands, N. Y.; Rev. John B. Drury, editor *Christian Intelligencer*, New York; Rev. C. E. Long, High Bridge, N. Y.; Rev. J. A. De Baun, Fonda, N. Y.; Rev. Jauchun Elmendorf, New York; Rev. David Cole, Yonkers, N. Y.; William V. V. Mabon, New Brunswick, N. J.; Professor Davis D. Demarest, New Brunswick, N. J.; Rev. J. P. Searle, First Church, Somerville, N. J.; Rev. P. T. Pockman, First Church, New Brunswick, N. J.; Rev. Henry D. B. Mulford, Franklin Park, N. J.; Rev. E. T. Corwin, Hillsborough, N. J.; Rev. J. W. Gowen, New Durham, N. J.; Rev. Charles Scott, Hope College, Mich.; Rev. Edward G. Read, Second Church, Raritan, N. J.; Rev. P. Moerdyke, Grand Rapids, Mich.; Rev. William J. R. Taylor, Clinton Avenue Church, Newark, N. J.; Rev. A. P. Van Gieson, Poughkeepsie, N. Y.; Rev. C. Brett, Bergen Church, Jersey City, N. J.; Rev. J. G. Van Slyke, First Reformed Church, Kingston, N. Y.; Rev. N. H. Van Arsdale, Broadway Church, Paterson, N. J.; Rev. Edward B. Coe, New York; Rev. M. H. Hutton, Second Reformed Church, New Brunswick, N. J.

## Our Church Work.

*For Reformed Church Messenger.*

### MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

#### A TABLE.

Showing the amount apportioned by the Synods and the amount paid by the Classes for Home Missions under the Tri-synodic Board, in the last seven years.

4.) In some cases more money for missions was raised by the Classis, but it did not pass through our treasury and of course does not appear here.

5.) Schuylkill, Gettysburgh, Wyoming, Carlisle and Juniata Classes were organized after 1880, which explains their blanks. This explains also the change of figures in the Classis from which they came.

6.) But why are the Classes of Pittsburgh Synod not given? Because for many years no money has been sent by them directly into our treasury. That Synod has its own Board of Missions, and all missionary money is paid into its own treasury, for the support of missions within its own bounds. Their missionaries report to us but they are not paid out of our treasury. On our quarterly order they are paid by the treasurer of Pittsburgh Synod. This explains why in our treasurer's report no details are given of this Synod as in the case of the other Synods, but only the statement "Received of the treasurer of Pittsburgh Synod." Nor have we for years past received anything from the Classes of that Synod for missions outside its own bounds.

7.) How did I come to prepare

#### EASTERN SYNOD.

Classes.	1880	1881	1882	1883	1884	1885	1886	1887	Total for 7 years
East Pennsylvania.....	\$ 800	\$ 800	\$1000	\$1142	\$1445	\$1710	\$1415	\$1415	\$ 8403
	809	1092	826	1188	1264	832	1191	—	7202
Lebanon.....	1550	1550	2520	2421	3063	1720	1423	1423	14247
	1529	1149	1314	1300	1507	420	561	—	7780
Philadelphia.....	550	550	522	561	710	865	716	716	4474
	116	85	233	276	272	234	320	—	1536
Lancaster.....	1000	1000	639	646	817	920	763	763	5785
	761	625	890	704	757	837	875	—	5449
East Susquehanna.....	1000	1000	1110	1284	1625	1790	1482	741	9291
	353	203	569	653	953	980	981	—	4692
West Susquehanna.....	825	825	652	697	882	950	786	786	5617
	662	651	796	750	902	922	922	—	5605
Goshenhoppen.....	1200	1200	937	1020	1291	1390	1150	1150	8188
	1536	657	1222	916	727	1163	1126	—	7347
Tohickon.....	825	825	960	1024	1296	1300	1075	1075	7305
	689	369	950	610	637	637	618	—	4510
Lehigh.....	750	750	1249	1509	1910	2093	1730	1730	9988
	473	527	468	789	1145	842	846	—	5090
Schuylkill.....						206	1765	1460	3225
						1173	1898	1460	3277
Wyoming.....								741	

#### POTOMAC SYNOD.

Classes.	1880	1881	1882	1883	1884	1885	1886	1887	Total for 7 years
Zion's.....	1150	1150	500	525	500	550	550	550	4925
	387	357	419	274	230	205	55	—	1927
Maryland.....	1150	1150	1250	1300	1335	1452	1450	1450	9085
	910	1418	1442	1405	1307	1138	1518	—	9138
Mercersburg.....	1100	1100	1250	520	520	560	550	550	5600
	1006	1241	1362	533	565	597	684	—	5988
Virginia.....	300	300	325	350	420	475	450	450	2620
	170	301	253	314	299	481	369	—	2187
North Carolina.....	100	150	175	175	200	225	225	225	1250
	72	75	124	96	84	154	64	—	669
Gettysburg.....			550	580	795	920	900	900	3745
			110	552	583	567	531	—	2341
Carlisle.....			300	325	400	450	450	450	1925
			164	489	36	318	—	—	1327
Juniata.....			780	850	920	900	900	900	3450
			852	1240	1083	963	—	—	4138
Portland—Oregon.....	25	25	50	40	50	50	50	290	136
San Francisco.....	50	25	25	40	50	50	50	265	
	15	24	15	10	—	39	—	103	

#### REMARKS.

1.) Opposite each Classis are two lines of figures. The upper is the amount apportioned in the year named above, and the lower is the amount reported paid in the year that follows.

2.) In the column for 1887, of course, only the amount apportioned can be given.

3.) The last column is the total for seven years, and therefore the apportionment for 1887 is not counted.

land, Mercersburg and Juniata have a noble record, as the last column shows; and West Susquehanna is but little behind them.

9.) The Board or rather the Synod does not hold the Classes for arrearages on missions, as it does in some other interests, and so these losses are never made up.

10.) The above amounts are only for missions and do not include church-building.

11.) Do you for a moment think that our people cannot make up more for missions? Or does this lack come from an unwise management of the case? Would we not get far more money if such a plan were taken as would secure even quarterly (if not monthly) alms from every member? If every pastor in the Synods would adopt some plan of systematic getting, enrolling every member willing to give a certain amount monthly or quarterly and gather these sums regularly—no matter by what plan, but perhaps best by the envelope system or a collectorship—would any charge fall short of its apportionment? More about this, however, hereafter.

## Correspondence.

*For Reformed Church Messenger.*

### NOTES OF PROGRESS IN SOMERSET CLASSIS.

BY REV. A. J. HELLER.

*Beam Charge.*—Rev. I. N. Burger, pastor. Two new churches, Mt. Tabor and Calvary, were erected during the pastorate of Rev. H. F. Keener, and later a congregation was organized and a church, St. Peter's, built at a point where for a number of years services had been held in a school-house. The charge is keeping pace with the times by carefully husbanding its material and advancing its spiritual interest. It may be of interest to some to know that Father Beam, after whom the charge was named, still lives, and, though his long life stretches into the last decade of a century, his interest in the church is unabated.

*Paradise Charge.*—Since the Wilhelm church was built nothing in that line has been done in this field. The present pastor, J. M. Evans, is hopeful that recent movements may result in something tangible for the congregation at Salisbury. We hope his earnest effort may not be without results. The commodious and substantial parsonage owned by this charge was secured during the pastorate of Rev. C. U. Heilman.

*Wills Creek Charge.*—A charge that seems to be enlarging its borders in spite of mountain barriers. At Hyndman, a point at the junction of the Pittsburgh division of the Baltimore and Ohio Railroad with the Railroad from Cumberland to Bedford, an organization was effected some years ago, and a suitable church built at a cost of about \$2000. The congregation has grown, and is to be commended for its ac-

tivity. At Glencoe another interest has been started, and pastor C. H. Reiter is hard at work to gather funds and complete a church, whose corner-stone was laid last September. There are already preaching points and miles of travel enough in this field for the work of two men. And it may come to that—a division of labor—in the future.

*Frostburg.*—Rev. G. A. Schwedes, pastor. Quite recently the congregation disposed of its parsonage for the sum of \$1500, and paid off a church debt of \$4000. This was, all things considered, a decided step in advance. When the time comes and occasion requires, the charge will be the better able to provide a better parsonage than the one disposed of.

*Trinity Church, Berlin.*—During the pastorate of Rev. S. R. Breidenbaugh, the Berlin congregation undertook the erection of a two-story church, which, when finished, will be the largest and in all respects the handsomest Reformed church in the county. The congregation has for some time been worshiping in the finished basement, but the work of completing the building is being pushed with commendable energy and zeal, and the house will probably be ready for dedication by the first of next June. During the pastorate of the present incumbent, Rev. A. R. Kremer, the former pastorate too, now inconveniently located and out of repair, was sold, and a new and suitable house built by the side of the church. The cost of the whole, when finished, is reported to be \$18,000.

Miss Lizzie Poorbaugh, principal of the Mission-school for girls in Sendai, Japan, and one of the first lady missionaries sent to that distant heathen country by the Reformed Church in the United States, went out from this congregation. And her sister, Miss Emma, who was lately received and appointed by the Board of Foreign Missions to fill the vacancy occasioned by the resignation and marriage of Miss Ault, is also a member of the Berlin congregation. The departure of these two active and intelligent members will be greatly felt by the congregation, and the separation from a comfortable and pleasant home can be made only at great sacrifice of both those who go and those who remain. But to this end ought congregations, as well as individuals, to work, that they may have to give to him that hath not.

*Zion Church.*—Rev. A. J. Heller, pastor. A little more than a year ago Rev. J. S. Wagner, then pastor of the charge, dedicated free from debt a handsome church at Roxbury, where a new congregation of about fifty members had been organized. At the same time the Mt. Zion (Hay's) church was refitted. A pulpit recess was added to the main building, new glass of tasteful pattern put in the windows, the walls were papered, the ceiling and the woodwork all painted, and a pulpit

and altar of modern style put in place. A year ago the charge purchased a substantial parsonage, well located in the town of Berlin. Needed repairs are contemplated and provision is being made to carry them into effect in the Spring.

*New Centreville*—Rev. R. O'Boyle, pastor. Last Summer, the congregation at Rockwood repainted and also papered their neat church in fine style. The ground outside of the church, which stands on an elevation and in a central part of the town, was terraced and inclosed by a neat wire fence. The congregation at New Centreville is taking steps to fresco and in other respects to renew their handsome and substantial edifice. A parsonage was secured while Rev. C. Gumbert was pastor of the charge.

*Cumberland.*—After many days of waiting and frequent vexatious disappointments, at last, through the judicious and unwearied efforts of Rev. F. R. Schwedes, a German congregation was firmly established in this place, and a good brick church with school-room attached, purchased from another denomination. Rev. A. Guenther took charge last Spring. The church has been very much improved outwardly of late by the erection of a handsome spire. Nearly every charge in the Classis has one or more Missionary societies whose contributions are independent of Classical assessments. Most of the congregations, too, have already for many years practical alms-giving as an essential part of worship. To those whose ears are open to the orphan's cry and to the importunate appeals in behalf of the destitute at home and the heathen beyond the seas, there is always a very open way by which their special benefactions may reach those for whom they are designated.

If the South Penn. R. R. should be completed in the near future, as is now confidently expected by those who ought to know, the prospects for the immediate future of Somerset county will be very much brightened. The Eastern market will then be very near to our farmers and stock producers. The coal-fields underlying the greater part of the county and which have been kept out of market by the superior railroad facilities of like industries in other quarters, will have a direct outlet. This county is underlaid by the Upper Productive, Lower Barren and Lower Productive Coal Measures. And the Lower Barren Measures, which in other localities are very delusive and generally "spoon out," are here found to be very persistent, in so much that it is alleged by State Geologist J. P. Lesley, that, had these Measures been first developed and studied here, they would have received the title of Productive instead of Barren.

A movement is on foot to begin the manufacture of coke in the vicinity of Berlin. Test-wells are to be put down, too, at the same place, next Spring, in search of oil

and gas. The sand-wells productive of oil and gas in other sections, are here, and some of them lie within the oil horizons.

Should the hopes of material advantage be not wholly delusive, the Reformed Church of Somerset county will be under renewed obligations to be alert, with increased activity to gather in, and make spiritual provision for, those who will come hither with the tide of increasing business and wealth. May she then be ready faithfully to fulfil her great mission.

## The Family.

### SMILE WHENEVER YOU CAN.

Whenever things don't go to suit you,  
And the world seems upside down,  
Don't waste your time in fretting,  
But drive away that frown;  
Since life is oft perplexing,  
'Tis much the wisest plan  
To bear all trials bravely,  
And smile whenever you can.

Why should you dread the morrow,  
And thus despoil to-day?  
For when you borrow trouble  
You always have to pay.  
It is a good old maxim,  
Which should be often preached—  
Don't cross the bridge before you,  
Until the bridge is reached.

You might be spared much sighing,  
If you would keep in mind  
The thought that good and evil  
Are always here combined.  
There must be something wanting,  
And, though you roll in wealth,  
You may miss from your casket  
That precious jewel—health.

And though you're strong and sturdy,  
You may have an empty purse  
(And earth has many trials  
Which I consider worse);  
But, whether joy or sorrow  
Fill up your mortal span,  
'Twill make your pathway brighter  
To smile whene'er you can.

—Selected.

### For Reformed Church Messenger. A WINTER SCENE AMONGST THE MOUNTAINS.

In the center of a broad plain in the north of Japan nestles the little town of Yamagata. Everywhere, as far as the eye can reach, the horizon is bounded on all sides by towering mountains. Judging from the appearance of the valley, its shape, and the position of the surrounding hills, one could easily imagine it to have been the crater of some volcano, sunk to its present level when the hills about it were raised to their now lofty height. This thought, of course, invests it with a greater charm, and we like to picture to ourselves the seething, roaring, agitated monster, which once filled the hearts of those who were unfortunate enough to people its vicinity, with terror; now prostrate, conquered, and passive, a fertile valley, surrounded by majestic hills which delight the eye with their ever-varying beauty, and from whose tops come the pure, invigorating breezes, which bring with them health and strength to the inhabitants of the plain.

There is a little ditty which children often sing whilst at their play, which runs thus: "Look to the north, look to the south, look to the east, look to the west," and on a bright day at this season of the year one feels like singing with the children, "Look to the north," etc., to the beautiful hills. The fantastic forms of these mountains are, in themselves, sufficient to attract more than a passing notice; but when, as now, they are robed in their winter garb of dazzling white, they thrill the very soul of the beholder. Some of the peaks rise to such a height that their hoary heads are enveloped in mist; others stand out in bold relief against the sky, and when the rays of the sun strike their glittering tops they appear as though set with myriads of jewels; others still, seem to creep along at the feet of these towering giants, and to seek protection from the bitter winds and driving snows which attack them so pitilessly.

The little hills remind one of children clinging to their mothers' garments, hiding their faces in the folds of their parents' clothing, seeking shelter from some real or imaginary evil. Here and there, overhanging cliffs or spurs seem to reach out sheltering arms to the timid, shivering, baby-mountains which appear to ask for protection; but, as the hills are not supposed to have parents' hearts, the majority loom up in icy coldness, as though too lofty to notice the silent appeals of the lowly hillocks clinging to their sides. Here and there, from a rift or crevice where the snow has not found a firm lodgment, tree tops peep out, standing rigid and silent, like dusky guards on picket duty. On a moonlight night the scene is enchanting; words are too tame to describe the weird, unearthly appearance of the statue-like mountains which rise peak upon peak, their white summits glistening in the silvery light of the moon, whilst shadows, transfigured into little nymphs and elves, play at hide-and-seek along their sides, dancing, skipping and frolicking in wild delight. The earth below is covered with a carpet so pure that it seems almost like sacrifice to defile it; and so soft that the heaviest foot-fall is hushed.

All is calm, peaceful, and soul-inspiring; voices are subdued; feelings of reverence fill the heart as we gaze upon the majesty of the everlasting hills; and we do not wonder that many of the human family who know not the Creator of the Universe, worship instead, the works of his hands. Sunrise amongst the mountains is glorious. The east is all aglow with a golden light, shafts of crimson and gold dart upward across the heavens, the hill-tops wear jeweled crowns, and soon the King of Day rises in all his splendor above the highest summit, sending a flood of light into the valley beneath. Sunset is equally grand. The colors in the western sky rival one another in the brilliancy and variety of their tints, purple, gold

and crimson, blend with pale sea-green and amber, dazzling the eye with their beauty, and the hill-tops reflect the crimson and gold. As the sun sinks slowly to rest, the brilliant hues change to more subdued colors; and as the mighty monarch draws the curtains of night around his kingly bed, only faint touches of pale tints tip the mountain tops, and in the west there is but a reflection of the former glory.

Soon the time of the singing of birds will come, and instead of silent ice-bound hills there will be the sound of rippling streams and dashing mountain torrents, and the now white-robed giants will be covered with mantles of softest green, and all will be active with renewed life and beauty.

ANNIE M. MOORE.  
Yamagata, Japan, Feb. 22, 1888.

## WHEN TO WED.

Girls, don't be in haste to wed. Build up healthy bodies by good food, plenty of exercise, and sleep. Learn all the useful household arts before you attempt to make a home. Cultivate your mind with the best books that you may be able to teach your children much that school training alone will never give you. Choose your amusements wisely, for youth must have pleasure, but need not waste itself in harmful frivolity. Above all, select your friends with care. Avoid girls who live only for fashion, flirtation, and enjoyment, and use the privilege all women may claim, to decline the acquaintance of young men whose lives will not bear inspection by the innocent eyes of woman. Let no delusion of wealth, rank, comeliness, or love, tempt you to trust your happiness to such a one. Watch and wait till the true lover comes, even if it be all your life, for single-blessedness is far better than double misery and wrong. Spinsters are a very useful, happy, independent race, never more so than now, when all professions are open to them, and honor, fame, and fortune are bravely won by many gifted members of the sisterhood. Set your standard high, and live up to it, sure that the reward will come here or hereafter, and in the form best suited to your real needs.—Louisa M. Alcott.

Don't be discouraged with that boy of yours. There were many as bad and worse than he, and yet to-day they are holding important positions. Be patient with him. There are many ministers of the Gospel who were once regarded as candidates for the State's prison, but the Lord wanted them for his service and saved them. Don't try to impress upon him that he is the worst boy in the neighborhood. He will very likely glory in that. Be kind, patient, tender, yet firm. With the help of God you will accomplish more in this way than by harsh and unkind treatment.—*Christian World*.

The richest man carries nothing away with him but a shroud.

## Youth's Department.

## A LITTLE WHEEDLER.

"There never was a grandma half so good!"

He whispered, while beside her chair he stood

And laid his rosy cheek,  
With manner very meek,

Against her dear old face, in loving mood.

"There never was a nicer grandma born!

I know some little boys must be forlorn,

Because they've none like you;

I wonder what I'd do

Without a grandma's kisses night and morn?

"There never was a dearer grandma—there!

He kissed her, and he smoothed her snow-white hair;

Then fixed her ruffled cap,

And nestled in her lap,

While grandma, smiling, rocked her old arm-chair.

"When I'm a man, what lots to you I'll bring!—

A horse and carriage, and a watch and ring.

All grandmas are so nice!

(Just here he kissed her twice).

All grandmas give a boy most anything!"

Before his dear old grandma could reply,

This boy looked up, and with a roguish eye,

Then whispered in her ear,

That nobody might hear;

"Say, grandma, have you any more mince-pie?"

—*The Independent.*

## OLD TIME AND TOMMY.

BY SARAH E. TODD.

In the morning it was "Hurry, Tommy, or you'll not be in time for school;" at noon, "I think you'll have time to do that errand after dinner;" and at night, "Now, Tommy, the clock has just struck bedtime;" while at school he was rushed through one class to prepare for another. Now and then he had a playtime,—five minutes long; so it seemed to Tommy.

One evening it was very cold and stormy outside, but bright and warm in the house. Tommy was looking at pictures, and his mother was busy with her sewing. Suddenly Tommy exclaimed, "There! I knew the old fellow was lean and tall; for I, with my short legs, can never get away from him. I think Old Time must love to drive little boys."

"Oh!" said mamma, laughing, "I have just found out who 'the old fellow' is to whom you have taken such a dislike. What does he seem to be doing in the picture?"

"He is resting on a scythe like a farmer, and in one hand has a—a—"

"An hour-glass," finished mamma.

"Is that what he keeps the hours in?" asked Tommy.

"No; that is an imaginary picture, and the hour-glass stands for the clocks and other time-keepers."

"What can keep time besides clocks and watches?"

"Before clocks were invented, people sometimes told the time by the shadow on the sun-dial; then they had hour-glasses and half-hour glasses, putting in enough sand, water, or mercury to run through

the little opening from the upper part of the glass to the lower in just an hour or half an hour; then turning it over."

"I read once," said Tommy, "that people, somewhere, burned candles an hour long. I'm glad we have clocks. But what does the scythe mean?"

"That, as time goes on, many people, young as well as old, die."

"I don't like to think of that."

"Do you not think," answered his mother, "that if we used the time we have given us in the right way, and really trusted in our Father, we should not think it so dreadful to go from one life to another that is better?"

Then she said, "Keep your eyes and ears open to-morrow, and learn all you can about time, and in the evening we will have another talk."

Tommy was up early the next day, intent on getting ahead of time if possible. He spent five minutes in the clock-keeper's store, and listened to the ticking of the many clocks, each intent on telling all it knew of time.

Tommy tried hard to be diligent in school, and though a little absent-minded in the reading-class, succeeded very well.

When his mother was ready, he began: "O mamma! I thought about those clocks all day; and when the scholars were all talking together at recess, I couldn't help laughing. There were the little clocks that talked so fast, and those that talked so loud and made every word so big. When the teacher called them to order, I thought of the regulator ticking so quietly and steadily, and always right."

"Can you think of any one who is the only true regulator of all our thoughts, words, and actions?" asked Tommy's mother.

"Jesus Christ," he answered softly.

"Wasn't it strange," he continued after a pause, "our lesson in arithmetic to-day was about 'sixty seconds make one minute, sixty minutes make one hour?'" and Tommy proudly recited the time-table up to "one hundred years make a century."

"But, mamma, I don't see how any one can take care of all these months and years; it makes me dizzy to think of them."

"When you ate your dinner today, did you take all the meat and potato at one mouthful, and your pudding at one swallow?"

"Why, no! I couldn't;" and Tommy laughed and blushed, for he had been reproved for eating so fast and taking such big mouthfuls.

After thinking it over, he said, "But I can't remember every little minute either."

"No; though, if you try to do each little duty at the right time and faithfully, and be gentle and unselfish in your play, you will find at the close of the day that the minutes have been rightly used, and that the hours have taken care of themselves. There is a story that the Devil went

fishing for men, suiting the bait to each person; but he caught the idlers the easiest, for they swallowed the hook without any bait on it."

Tommy understood that, for he knew that if he had a fit of idleness, he was quite sure to do some mischief that he would not have thought of otherwise.

"Do you think God notices how we use every hour and minute?" asked Tommy.

"Certainly he does. Some one says, 'Hours have wings, fly up to the Author of time, and carry news of their usage. All our prayers cannot entreat one of them either to return or slacken his pace.'"

"Now look at the picture again. Old Time does not look so very unkind,—does he? He is very just, for he brings each person the same number of minutes in a day. If we put our hand in his, and walk patiently by his side, he will lead us safely through the years, until God bids him put our hand in that of Eternity; for God gives us time that we may prepare for eternity. Now, my child,"—

"Yes, I know, it is bed-time. I'll go right off. I'll not call the old gentleman mean any more;" then in a lower tone, "and I'll ask God to help me use the time he sends me in the best way."

"That is right," said mamma, bidding him good-night.

## Pleasantries.

A lady who advertised for a girl to do light housework, received a letter from an applicant who said her health demanded sea air and asked to know where the light-house was situated.

Mother (to four-year old)—"If your dolly has been so naughty as you say, Flossie, why don't you give her a good whipping?" Flossie (thoughtfully) "'Cause I don't b'lieve in that sort of thing."

In a school not a thousand miles away from Augusta, an urchin, in answer to the teacher's question, "What are the parts of grammar?" said, "Syntax, etymology and er—er—er doxology."—*Augusta Journal*.

A little boy was told that the Rev. Mr. Goforth, the missionary to China, would be the only Christian minister in charge of a district having as many people as are in the whole of Canada. "My!" he said, "won't he have to holler!"—*Toronto Globe*.

A young man who was examined for an appointment as a department clerk came across this question: "What States and Territories would you cross in going from New York to the Pacific coast?" He didn't know, and so he wrote: "None, I would go around by Cape Horn."

## NOTICE.

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## THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa.

WEDNESDAY, APRIL 11, 1888.

## RESISTING THE TRUTH.

All Scripture is profitable for instruction, and this applies even when it tells us of the conduct of the Jewish rulers in regard to the resurrection of Christ. Here the lesson is a warning. They were furnished with ample proofs of its truth but they tried to suppress it in the most dishonorable manner. They had money and they used it freely to bribe the Roman soldiers to say nothing about the earthquake and the great angel in shining apparel, and to let on that the disciples had taken away the body of Christ whilst they slept. This was their only alternative after they had once fully committed themselves to error, falsehood and the Evil One himself. But what a miserable make-shift it was on their part! Subsequently their followers got up another story and published it in one of their books. It is to the effect that Judas Iscariot, who was already dead, stole away the body of Christ, buried it in the bed of a river, and then told the story to a learned Rabbi as a great secret. With many of the children of Abraham it may have helped to discredit the story of the resurrection. But it is certainly strange that the Jews, as far as we know, did not afterwards produce their version of the affair publicly, when the disciples preached boldly the resurrection of Christ in the temple at Jerusalem. From various points of view their sad career is instructive. Error and falsehood persisted in lead logically from bad to worse, until its subjects are bound hand and foot in the coils of Satan. Their reason lands them in the grossest absurdities, and falsehood stands by to mock them face to face. It is better to walk humbly by faith and heed the still, calm voice of truth. Unbelievers in our day, who by their writings or speeches try to throw discredit on the Gospel narrative, especially on the resurrection of Christ, its sublime outcome, are simply walking in the footsteps of the Jewish rulers, copying in one way or another their methods of suppressing the truth, and reducing themselves to the same absurdities. It is truly strange that they do not see it themselves. But it is a dreadful thing to resist the Spirit of Truth under the pretext of superior knowledge. It always lands people in the most palpable contradictions and absurdities.

## QUESTIONING ONE WITH ANOTHER.

We are not to suppose that when Christ taught his disciples he would rise from the dead that it made no impression on their minds. We are, in fact, told that it was just the contrary, for it is expressly said that they kept that saying with themselves. Their difficulty was that they were not able to comprehend what the Saviour in simple and direct language told them. Their minds were prepossessed with other theories or views of their own in regard to the resurrection, and what is plain to all persons at the present day was to them a puzzle, an enigma, and one of the last things to be thought of. After the fact therefore was announced to them they were all out at sea, and gathering together in small knots, in the evening twilight, or at other moments of leisure, they questioned one with another what the rising from the dead should mean. They did the best that they could in their circumstances; but their minds were cluttered with their own fancies, and needed a thorough cleansing before they could see any truth in its proper light. This, however, had to be brought about in its own proper way.

Christ was well aware of these private conferences of his disciples, but he took no pains at once to remove their difficulties. The time had not yet come; and it would have been premature to disturb their thoughts. It was better for them for the time being to remain in their doubts, and to grope along in their own way until a higher light should break in upon them. Then when the actual fact of the resurrection of their Lord should confront them it would make so much the deeper impression on their minds—an impression which during their lives nothing could obliterate, a conviction of its truth which the fires of persecution could not quench. It was, as we may now see, also better for the world at large, especially for the interests of Christianity at the present day; for if these simple-minded disciples of Galilee had believed or expected, as a matter of course, that Christ would come to life again on the third day, then our modern rationalists would never have allowed us to hear the last of it. Such critics as Strauss and others would have told us that the wish with the disciples was father to the thought, and that their ardent expectations were the basis of what he and others style the myth of the resurrection. As it is now, neither he nor any one else has been successful in bringing forward any basis for their forced hypothesis except the most vague platitudes.

It is true it is alleged that the disciples were uncultured, uncritical fishermen, as if such persons were not by far more accessible to the voice of truth than the culture of the age, such, for instance, as existed at Jerusalem; but let it be re-

membered that, not long afterwards, the different narratives of the resurrection underwent a careful revision and sifting in the mind of the apostle Paul, the profoundest thinker, the sharpest critic, and the greatest lover of truth which the Jewish nation produced in his age. Had the proofs of the resurrection not been "infallible," as Luke, his disciple, says, he would have rejected it at once. Instead of that, he built his whole system of faith and theology on the fact of the resurrection. The other apostles with all the early Christians did the same thing, and so it has been with the leaders of thought in all the great races of history. The fact was so stupendous, so novel to the world, so unexpected, that it would be more difficult to account for its rise as a mere legend or story, than to accept it as a fact.

## QUESTIONS.

As there were questionings among the disciples in regard to the resurrection of Christ before it took place, so there have been ever since, more particularly in modern times. The first sceptics were in perplexity, still in darkness and ignorance, but they were sincere and honest in their doubts; in our days, on the other hand, the questionings arise from a want of faith in Christ or in the Christian revelation as a whole. Here skepticism is a logical necessity and not inconsistent with itself. False or fanciful premises always lead to correspondingly false conclusions.

Among Christians, however, questions arose, not with regard to the truth of the resurrection, but rather in reference to its wonderful nature, or what may be regarded its unessential features. They spring up in our minds naturally during the Easter period and they are not improper in their place. Some of them can be answered in whole or in part, whilst some of them cannot be answered at all. When they are asked in a reverential spirit and answered in the same spirit, they may be made to subserve the general purpose of edification to believers.

Thus it is sometimes asked, Why did not Christ after he rose go and show himself to the world openly? Some may imagine that he ought to have gone into the temple and confronted the chief priests with the proofs of his divine power and character. But he had done so before without any effect, and if he had done so again, it would have only hardened their hearts the more and made their case still worse. They had sinned away their day of grace, and Christ had already told them that henceforth they should see him no more until they should say, Blessed is he that cometh in the name of the Lord. With these words he left their house desolate. But many of the Jews, even among the chief priests believed in him secretly. Why then did he not appear to them? It was not necessary. Ar-

rangements had been made for them in the future. At Pentecost, not many days after his resurrection, they would have a better opportunity to repent and believe, and accordingly we find they availed themselves of it. But as it regarded his disciples the case was different. It was all important that he should first and firmly establish faith in their hearts. When this was once effected the good leaven would spread throughout the world, down through the centuries. Hence, during his remaining time on earth, he gave his more intimate followers his exclusive attention.

Again, we are sometimes asked where Christ was when he was not with his disciples, where did he stay? It would, perhaps, be the best for us to admit at once that we do not know. But we may say there is good reason for believing that he lodged nowhere. He did not eat or drink or walk about as he did before his resurrection. Dr. Bush, Judge Jones and others think that he made many ascensions before he finally ascended from Mt. Olivet. But how do we know that? We are not told. If they mean that he was with his Father and holy angels when he was not present with his disciples, no one can object. We cannot suppose that he was simply hovering about in the air, invisible and in silent seclusion. He did not, however, ascend to the throne of his highest glory, for he had not as yet concluded his work on earth.

Was he seen by any person with the natural eye, except his disciples? Thus the Scriptures seem to teach, and so we would infer, if he rose in the body that had been wounded and bruised on the Cross he probably walked with his disciples through the streets of Jerusalem on his way to Olivet, and was seen with the eye by the crowd as he passed along; but it is not likely that he could be recognized by any persons except the disciples, whose spiritual eyes he had opened so that they see without any doubt their risen Lord. They possessed two kinds of vision, the outer and the inner, and so ought we all. Both are indispensable in such a world as this of ours.

Did he at times appear to his disciples suddenly, and then as suddenly vanish? That is what the Evangelists teach, although it is not absolutely necessary to think so. But how could that be, if he carried with him the body that he brought out of the grave? On ordinary principles the question cannot be answered. But if we admit that this same body had undergone a change, was renewed, spiritualized, and endowed with the principle of perennial youth, under the absolute control of Christ, there ought to be no difficulty in admitting the fact that the laws of matter, of time and space were now subject to higher law. Even before the change took place he had walked on the sea and calmed the wild waves. How much easier was it now, when he was no

longer confined to nature, to control its laws and forces by his Spirit? Here as elsewhere we are confronted with the great mystery of Christ's life. Let us, therefore, take off our shoes and bow before it with the profoundest reverence. It becomes us to do so. Joyfully and thankfully, also, let us do so, because in that mystery we see life and immortality brought to light. Death being overcome all believers shall live and reign with Christ forevermore. There is a vast field of outlying spiritual facts that have not yet been explored by the wisdom and science of this world. It is, however, not consistent in lives of wisdom or knowledge to overlook or ignore them.

#### THE ANTITHESIS OF THE RESURRECTION.

In regard to the body of Christ and his mode of existence after his resurrection, there are two extreme or one-sided views, as is generally the case where the question is one of real importance. According to Aristotle therefore the highest authority in dialectics, the truth must lie between the two. According to some the body of Christ was to all intents and purposes just what it had been before, and he lived in the same manner that he did before his death. Hug, the learned and liberal Roman Catholic divine, supposed that during the forty days Jesus dwelt with his mother as he did in his youth; but to this the whole tenor as well as the facts of the narratives of the Evangelists are manifestly opposed. Others like Bush and Weisse give such a spiritual, supersensual appearance to the risen Lord, that nature, body, corporeity or outward connection with this world, is ruled out altogether. According to their one-sided spiritualism, he was a purely spiritual phenomenon. No body could see him, hear him or touch him except those who were endowed with spiritual organs, for that purpose. He thus comes and goes like a phantom or apparition. The disciples from time to time had visions of him, which existed in their own minds rather than on the outside of them. But to all this the objections are numerous, greater than against the opposite view. Christ walked with his disciples, conversed with them, breathed on them, told them to touch him, and evidently sought to impress upon their minds that he was in no sense a mere empty spirit. And it was a matter of supremest importance that he should guard them against such an error.

The sacred narrative thus teaches us two facts, namely, the most decided corporeity and the highest spirituality in the manifestation of the resurrection life of the Lord, these two interpenetrating each other without any violence done to the one or the other. Strauss admits both of the facts as clearly implied in the narrative, but he maintains that they involve a palpable

contradiction and so he rejects both. From his position as an unbeliever he was consistent and could do nothing else.

Facts of a different character may seem to contradict or exclude each other, and yet be true. The difficulty in such cases is subjective, in ourselves, and not in the facts themselves, and so it is in the case we have under consideration. The divine human nature of Christ, as it appears in his resurrection life, is a profound mystery, and it is not strange that it should baffle us in our attempts to comprehend it. Possibly it will be more intelligible when we get to understand better than we do now what matter is and what its relation is to spirit. It is indeed coming to be understood that matter is more spiritual than it was supposed and that spirit is more real and less ghostly than it has been imagined. When that is once acknowledged it will become more easy to see how they can interpenetrate each other so that the former shall be controlled by the latter. The ordinary forces of nature penetrate each other just as two waves from opposite shores of a river pass each other in the middle of the stream. Why then should we find it difficult to believe or conceive that the spirit of Christ in his resurrection so pervaded his body as to raise it above the ordinary laws of matter and to make it subject to the higher laws of the spiritual realms? There ought to be nothing of the kind, if we believe at all in Christ and in another world more real than our own, embodying forces more powerful than those of nature. There is here the appearance of a contradiction, it is true, which superficial thinkers, who have not drunk deep from the Pierian spring, strain and exaggerate so as to support their legendary history of Christ, which is no history at all, but simply the myths of their own manufacture.

There is here, however, an antithesis in the corporeity and spirituality of Christ's body, which we all admit, and very thankfully also; for if it did not exist, the reality of Christ's resurrection, as it seems to us, would fall to the ground altogether. By faith we understand that the worlds were framed, and by faith we understand that the world is saved in Christ.

#### THE SYNTHESIS OF THE RESURRECTION.

The apparent contradiction in the corporeity and spirituality of the resurrection body of Christ has not as yet been reconciled to the satisfaction of every body, and it is not likely that it ever will be. It is better perhaps, therefore, not to attempt to do it directly, but to admit both facts just as they stand and inquire how they harmonize with other facts or Christian ideas. If it should turn out that there is here such a consistency, then we have a reconciliation of the very best kind, in which the antithesis loses its char-

acter of a contradiction in a higher synthesis or agreement.

If the new life of Christ after the resurrection was indestructible, and ruled supremely in that material body which had lain in the grave until the third day, then the disciples at least had a tangible proof of the resurrection of their own bodies. The same spiritual force which in Christ, their Head, prevailed over his natural or material body is sufficient to elevate the material bodies of his members into a spiritual sphere, to etherealize and glorify them, so that they shall be like unto his glorious body. It is true that in the case of Christ there was no corruption whilst in the bodies of the saints there always is, but the law that connects the body and the soul together in the one case is the same as in the other. Hence as St. Paul teaches the one resurrection of the Head involves and carries with it also that of all his members.

Again, in the resurrection of Christ the natural and the spiritual come together in a single living unity, without any jarring, discord, or destruction of the elements of either. This ruled out the dualism between mind and matter, which the old philosophers, and many of the new ones also have regarded as a necessity in the nature of things. They both exist, but only in their union with one another. But if this be so there can be no difficulty in conceiving of the glorification of the natural world in the new heavens and of the new earth, of which we have already the beginnings in Christian lands. And much less difficult must it be for us to believe that the world of mankind will be raised by the power of Christ into a new and still more glorified humanity in the form of a kingdom or Church, in which there shall be no spot or wrinkle or anything else to mar the beauty of the Bride of the Lamb.

We have here only touched on some of the lessons derived from resurrection: much more might be said. They, however, serve sufficiently to show its far-reaching bearings upon the world of man, his history and his future destruction. Not even for a moment should it be regarded as a mere wondrous event that took place a long time ago at Jerusalem, now numbered with the things that were. On the contrary it is a living, perennial fact to the world now just as much so as it was eighteen or nineteen centuries ago. On this point the mind of the Church and of Christians generally should be just where the mind of the Apostle Paul was in his days, who sought above all things to know Christ and in him the power of his resurrection.

The new church which the Russians have been building for the last ten years on the Mount of Olives has at length been completed. New roads have been made to it, whilst trees have been planted and the grounds beautifully laid out around it. A convent, or house, has been erected for the entertainment of pilgrims. On the highest point of the Mount a square tower, or campanile, four stories high, three of which have been finished, is near completion, from whose apex there will be one of the grandest views of the Holy Land, including the blue Mediterranean in the distance. In this

bell-tower there is to be a chime of a dozen bells, one of which has been drawn up to its place from Joppa over a very uneven road by Russian pilgrims, men and women. Bells excite the special antipathy of the Mohammedans, as they are a Christian institution, but they will have to endure them now at Jerusalem as best they can,—until they get to think better of Christianity. It would seem that the Russians are bound to make themselves felt in the Holy Land, and perhaps before long in other parts of the Turkish Empire. The future will tell us how in the wane of the Crescent they will proceed to erect the Standard of the Cross. Recent events in Europe indicate the irrepressible tendencies of the Russian people to push Islam back to the deserts, just as Islam once pushed Christendom out of its own territory in Africa and Asia. There is a wonderful nemesis in history that slumbers not during its long ages.

#### LONG OBITUARIES—A REFORM REQUIRED.

The above is the heading of an article that some time ago appeared in the editorial columns of the *Lutheran Observer*. The article begins with the sentence, "We are obliged to introduce a reform in the matter of long obituaries, and we hereby call upon all pastors and readers to aid us in effecting it."

Reasons are there given for this necessary reform, viz.; The undue length of many causes delay in publishing some for weeks. The space allotted not being sufficient for all to appear, and much that is given in them is simply of a local character (the Church paper not being a local but a general one), and is, therefore, of little interest outside of the immediate relatives and friends.

The *Observer* does not wish it to be understood by the introduction of this reform that notices of deaths or obituaries should not be sent, but asks that they may be *brief* and *suitable*, so that *all* may be published in time and with more promptness. It makes also an exception in the case of ministers and prominent laymen, as a sketch of the life and character of such are eagerly looked for, and are read with interest throughout the church. It also desires to correct another custom—that of sending for publication a number of *resolutions* on the death of Sunday-school teachers, or members of church societies, or of church councils. It thinks it should be sufficient to publish such in the local papers, and a simple statement of the fact that an appropriate testimonial had been adopted, in the obituary sent to the Church paper would be sufficient.

We can heartily concur in all the *Observer* has said in reference to the matter of obituaries sent for publication and the demand for a reform in this respect, and would call upon our pastors and others to aid us in bringing it about in our case. And we can, also, say with the *Observer*, "if they fail to do it, we shall be obliged to *cut down* those of undue length ourselves, so as to bring them within the limit of propriety, and within our space. This is an additional labor no one should put upon us, when we are willing to open our columns for the admission of such as are of a proper length."

We again ask our pastors to lend their aid by the exercise of good judgment and proper efforts, in introducing this much needed reform.

## Poetry.

## THE LORD OF LIFE.

The Lord of life in death hath lain,  
To clear me from all charge of sin;  
And, Lord, from guilt of crimson stain  
Thy precious blood hath made me clean.

And now a righteousness Divine  
Is all my glory, all my trust;  
Nor will I fear, since that is mine,  
While Thou dost live and God is just.  
Clad in this robe, how bright I shine!  
Angels possess not such a dress;  
Angels have not a robe like mine,  
Jesus the Lord's my righteousness.

—Selected.

## Personal.

The late Hon. A. E. Judevine, of Hardwick, Vt., gave by his will, one fourth of his property, estimated at from \$100,000 to \$200,000, to the University of Vermont.

Dr. Hattie Allen, of Waterloo, Ia., has been chosen Assistant Professor of Medicine in the University of Michigan. She is the first woman ever selected for such a position at the West.

One of George Bancroft's most cherished possessions is the three-quarters length life-size portrait, in oil, of the late Emperor of Germany, which the Emperor himself presented to Mr. Bancroft when the latter took leave of him as American Minister to Berlin.

By the will of the late William Bittner, of Abbottstown, Adams county, Pa., Pennsylvania College becomes the recipient of \$17,000 and a farm near Mechanicstown, for which the testator paid \$27,000. The money, according to the provisions of the will, goes to endow the chair of the President of the College.

Mrs. Downer, of Milwaukee, Wisconsin, widow of Judge Jason Downer, has bequeathed her beautiful house in Milwaukee to the Trustees of Immanuel Presbyterian church, in that city, to be held by them for a Home for aged and infirm Presbyterian ministers and their wives. The property is said to be worth thirty thousand dollars.

Dr. D. Hayes Agnew, of Philadelphia, on April 24, will celebrate the fiftieth anniversary of his entrance into the medical profession. A reception will on that date be tendered to him by the medical faculty and students of the University of Pennsylvania. He will receive in memory of his long and distinguished services a gold scalpel with jeweled handle.

Archdeacon Farrar has started a movement for a National monument to the illustrious Admiral Blake, whose bones lie in a nameless grave in the churchyard of St. Margaret's, Westminster, the promiscuous and forgotten pit to which the vile spite of a revengeful king consigned also the mortal remains of Pym, Strode, May, and Cromwell's venerable mother.

## Science and Art.

An instrument called the autographometer has lately been devised which autographically records the plan of the ground over which it is dragged. It can be carried about on a light vehicle, and when in use indicates the topography and differences of level of all places over which it passes.

The cooling effect of ice is actually dependent upon its melting, as in this process the heat which causes it to melt is absorbed from the surrounding bodies. A pound of ice in melting will absorb suffi-

cient heat to cool a pound of water from 174 deg. F. to the freezing point, or to cool 142 pounds of water one degree.

Mortar made in the following manner will stand if used in almost all sorts of weather: One bushel of unslaked lime, three bushels of sharp sand; mix one pound of alum with one pint of linseed oil, and thoroughly mix this with the mortar when making it, and use hot. The alum will counteract the action of the frost on the mortar.

A new candle has been brought out which extinguishes itself in an hour. This it does by means of a tiny extinguisher of tin which is fastened in the wax by wires, and which effectually performs its task. It is only necessary to remove this diminutive extinguisher when its work is done, and the candle is again ready to burn another hour.

## Items of Interest.

There are about 70 kindergartens in Philadelphia, 14 of which are free, being supported by charity, 26 are under the public school system, and 30 are private.

A movement is on foot among the friends of Horace Greeley to purchase the house in which he was born at Amherst, N. H., and preserve it as a memorial of him.

A wealthy Englishman is erecting a magnificent palace near the city of Guanajuata, Mexico, which he expects will cost \$6,000,000. It will be 100 feet high and will be surmounted by immense gardens that will recall the famed hanging gardens of Babylon, and to which access will be gained by an elevator.

The total number of immigrants who arrived in the United States during the last month was 19,457, against 14,317, during February, 1887, and during the eight months which ended on February 29th, 256,302, against 221,283, during the corresponding period of 1887.

It has been decided to present the city of Paris with a statue of Washington, in acknowledgment of that of Lafayette given by France to New York city in 1876. It will be the work of American artists, and will be sent in time to be unveiled April 30, 1889, the centenary of Washington's installation as first President of the United States. It will cost about \$20,000. An organization of the leading ladies of Washington have the financial arrangements in charge.

The oldest Vermont veteran now living is thought to be Philo B. Farwell, who was admitted to the Vermont Soldiers' Home on December 30th, 1887, from the town of Dorset, where he had lived all his life except during his army service and for three years in Rupert. He enlisted in Company E, 5th Vermont Regiment, at its organization, was with the regiment until the seven days' fight on the Peninsula, under McClellan, and continued until the spring of 1863 in the service, when being unfit for further service, he was discharged May 11th. He is nearly eighty-six years of age and can read without glasses.

It is stated that the strike on the Chicago, Burlington and Quincy Railroad has cost the company up to this time \$1,051,202, and that a loss of \$300,246 has fallen upon the Brotherhood of Locomotive Engineers and Firemen. The strike has lasted 24 days. There were 1,063 engineers and the same number of firemen retired from work. Computing the average pay of the engineers at \$4 per day, and that of the firemen at \$3.25 per day, the direct loss to the men individually for the past 24 days amounts to \$102,048 for engineers and \$57,402 for firemen, or a total of \$159,450. Each striker is on the pay

roll of the Brotherhood, the amount paid to each man out of the Treasury being estimated at the rate of \$40 per month. For the twenty-four days the amount thus paid to the 2,126 strikers would total \$68,032.

## Hints and Recipes.

Fruit stains are removed by bleaching on the grass, when apple trees are in blossom.

To give a good oak color to a pine floor wash in a solution of one pound of copperas dissolved in one gallon of strong lye.

QUITE DAINTY.—If you only use the whites of eggs for a cake, take them carefully out of the small end, leaving the yolks in the shells; stick a clean broom straw in each one; stand them carefully in a pan and bake them in the stove until you can lift them out by the straws. You can eat them from the shells, adding a little salt and plenty of good butter. Real nice for a change.

A method of preserving the natural color of flowers, recommended by R. Hegler in the *Deutsche Botanische Monatshefte*, consists in dusting salicylic acid on the plants as they lie in the press, and removing it again with a brush when the flowers are dry. Red colors in particular are well preserved by this agent. Another method of applying the same preservative is to use a solution of 1 part of salicylic acid in 14 of alcohol by means of blotting paper or cotton-wool soaked in it and placed above and below, the flowers.

## Farm and Garden.

Pig pens should not be in the same locality every season. By having them movable much valuable manure can be secured from the saturated earth around the old sites, while the change to fresh places will greatly promote cleanliness and health.

In securing seed be careful that you are not buying old varieties with new names. Old, tried varieties of vegetables should never be discarded as long as they give good results. A change of seed, without first experimenting with the new variety the year previous, may cause a loss of the entire crop.

When setting out strawberry plants use garden trowels and be sure the roots are well spread out in the shape of a fan, and cut off the ends of the roots that are too long. They should be set out when the ground is damp, as dry weather is sometimes the cause of a large number failing to root in the soil after transplanting.

## Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

OUR REPUBLIC. A Text-book upon the Civil Government of the United States, with a Historic Introduction by Prof. M. B. C. True, Superintendent of Schools, North Loup, Neb., and author of "A Civil Government of Nebraska," and Hon. John W. Dickinson, Secretary of the Massachusetts Board of Education. Pp. 264. Cloth, 84 cts. Leach, Shewell & Sanborn, Boston and New York.

The design of this work is "to place before the student such a statement of the actual agencies of the government of the nation as shall enable him the better to understand the silken bonds of authority which restrain though unseen." It is calculated to be used as a text-book in the High Schools and Academies. A very important part of the book is the

Historic Introduction, giving a history of all the States in the Union. The whole work could be profitably read by every citizen of our great country.

INDIVIDUAL RIGHTS. A Treatise on Man's Powers and Duties suggesting a new method of Balloting. By Wm. A. Sturdy. Pp. 90. 25 cts. Cupple and Hurd, Boston, Mass.

This pamphlet has five parts: 1, Free Will; 2, Education; 3, Society; 4, Fashion; 5, Government. All are ably discussed and present many plain and valuable points upon each—looking to the procuring of an honest ballot.

HERBERT GARDENELL'S CHILDREN. By Mrs. S. R. Graham Clark. Boston: D. Lothrop Company. Price \$1.50.

This is a new book by the author of "Yensie Walton and the Tripie E." No writer knows better than Mrs. Clark how to awaken the interest and enlist the sympathies of young readers. Her books are powerful agencies in the household for shaping the mind and character and deserve a place in every Sunday-school library. Herbert Gardenell is a clergyman with five children, one of whom, Olive, a nine-year-old girl, fills a large place in the book. Herbert and Ray, the older brothers, are also prominent in the story. A shadow fell upon the Gardenell home which, though not lasting, was for many months a source of the keenest pain. It brought no disgrace, however, and when the clouds at last cleared away, they left a feeling of peace and trust in the household that it had never known before even in its happiest days. The story is one of Mrs. Clark's best.

Contents of ST. NICHOLAS for April:—Frontispiece, "An April Day;" What Makes it Rain? Now She's Off, picture; A Rhyme for a Rainy Day; The Red Partridge Tells His Story; Child-Sketches from George Eliot, IV. "Silas Marner;" Easter Morning; An April Bill of Fare; The Tables Turned; Trudel's Siege; A Little Coffee-tot; Edward Athoy, part II.; Pictures for Little French Readers, No. III.; From My Window; The Wreck of the "Lizzie J. Clark;" An Amateur Agriculturist, an Aztec; Drill, chapters V., VI.; First Steps, verses; Ben's Proxy; "Ham;" Estabrook's Can-Opener; The Ballad of the Rubber-Plant and the Palm; The Brownies in the Academy; Housekeeping Songs, No. 2. Washing Day; What the Butcher Boy Said, II.; Nanny's Sketching; Handiwork for Girls; Jack-in-the-Pulpit; The Letter-Box; The Riddle-Box.

The April number of THE CENTURY closes the thirty fifth half-yearly volume. The first article is by Edward L. Wilson, the well-known photographer, and is descriptive of the natural and other features of Palestine "From Dan to Beersheba." Theodore Roosevelt, in this number describes, with the aid of Mr. Remington's pencil, that decidedly American institution, "The Round-up." An illustrated article on "The American Inventors of the Telegraph" tells the inside story of the invention, especially bringing out the services rendered to the enterprise by Alfred Vail. Two articles of especial literary interest are Henry James's paper on Robert Louis Stevenson, with a sketch of Stevenson's very individual face by Alexander, and a brief essay by the Rev. T. T. Munger on "The Works of Elisha Mulford." Dr. Eggleston's story of "The Graysons" has some very exciting chapters; and James Lane Allen's story, illustrated by Kemble, is a pathetic account of "Two Kentucky Gentlemen of the Old School." A series of papers by Simeon Pease Cheney (the father of the poet, John Vance Cheney), is begun in the April number. The present installment of the Life of Lincoln is on "The National Uprising" for the preservation of the Union. Mr. George Kennan's article

is on the Russian Penal Code. "Memoranda of the Civil War" contains short articles. The "Topics of the Time," "Open Letters."

The April number of the PEARL OF DAYS is laden with most interesting and profitable literary articles having respect to the question which now engages the thought and attention of Christian people everywhere, viz., the observance of the Christian Sabbath. The editorial department is carefully and ably conducted by Rev. J. H. Knowles, whose interest in his special field of labor is proverbial. It is neat, finely made up in paper, press work, etc., and should be heartily sustained by all lovers of law and order, as well as advocates of a true Christian Sabbath.

One dollar a year. Single copy, 10 cts. Wilbur B. Ketcham, publisher, 71 Bible House, New York.

In the MAGAZINE OF AMERICAN HISTORY for April Robertson's miniature-portraits of President and Martha Washington form the frontispiece, which, painted nearly one hundred years ago from life, have never been seen by the public until now. Another priceless art treasure, appearing for the first time this month in this superb periodical, is a copy of the only cabinet-sized bust-portrait of Washington, painted from life by Charles Wilson Peale. Then, as we turn the pages, we find two examples of Malbone's miniature portraits, perfect gems of early painting, dating back to 1799; and also rare portraits of Robertson himself, of Peale, and of Trumbull. Mrs. Lamb's paper, entitled "Unpublished Washington Portraits," includes much fresh and informing data, with interesting personal sketches of some of the early artists. The other articles are, "The Acquisition of Florida," "Between Albany and Buffalo," "Falacy of 1860," "Church-going in New York City in 1787," "The Conquest of the Mayas" in Yucatan, "An Englishman's Pocket Note book in 1828," "A Washington Relic," "The Militia of New Jersey in the Revolution," and "Harmony of History."

Price \$5.00 a year. Published at 743 Broadway, New York City.

April BOOK NEWS (John Wanamaker, Philadelphia) is by far the best number this year, being several pages larger than heretofore and containing many original articles of a high order of literary merit. "Reading for Workingmen," by Rev. Washington Gladden, suggests what books the workingman should read in order to better understand the great labor-capital problem; Senator Jonathan Chace, of Rhode Island, discusses "International Copyright" at some length, and "With the New Books," by Talcott Williams, is in the writer's happiest vein. The amount of miscellaneous matter is greater than usual, and the book reviews are both extensive and interesting. The portrait is of Thomas Wentworth Higginson, and is from a late photograph never before published.

LITTEL'S LIVING AGE. The number of The Living Age for April 7 contains—The Study of English Literature, A Dead Man's Vengeance, The Progress of Applied Science in its Effect upon Trade, by Sir Lyon Playfair, Schopenhauer and his Mother, Ardent Agnosticism, Mr. Cotter Morison, Rabies among Deer, In a Turkish City, St. Margaret's, Westminster, The Secret of Alexander, To the Bottom of the Channel Tunnel, Sir James Paget's Confession on Behalf of Science, Avalanches on Mount St. Bernard, and Poetry.

Littell & Co., Boston, are the publishers.

## Marriages.

At the Howard House, Baltimore, Md., February 28, 1888, by Rev. E. R. Deatrick, Rev. James W. Meyer, pastor of the Reformed church at Sabillasville, Md., and Miss Bertha E. Crawford, also of Sabillasville.

At Meyersdale, Pa., March 4, 1888, by Rev. J. M. Schick, Mr. Harvey Saylor to Miss Mary Alice Pyle.

At the residence of the bride, March 8th, by Rev. F. B. Hahn, Mr. W. A. Houser to Miss M. Ellen Feldmiller, both of Meadville, Pa.

At the home of the bride's mother, Mrs. Elizabeth Coleman, March 18th, by Rev. I. N. Burger, Mr. Charles W. Whippertman of Dixon, Ill., to Miss Anna E. Coleman of Somerset county, Pa.

At St. John's Reformed parsonage, Lebanon, Pa., March 19th, by Rev. Geo. B. Resser, Mr. Charles E. Yeager to Miss Mary C. Kuhns, both of Cornwall, Lebanon county, Pa.

On March 7, 1888, at the residence of the bride's parents, by Rev. J. F. Mackley, M. D., Mr. Charles M. Kribbs of Dazey, Dakota to Miss Ollie O. Loughner of Lamartine, Clarion county, Pa.

On March 8th at the residence of the bride's parents by the same, Mr. Raymond D. Pierce of Lamartine, Clarion county, Pa., to Miss Mary Emma Weeter of Mariaville, Venango county, Pa.

February 6th at Lock Haven, Pa., in the pastor's study, Rev. Geo. W. Gerhard, John Chas. McGhee of Glenn Union, Pa., to Miss Mary Jane Gordon of Farrandsville, Pa.

At the residence of Mr. T. P. Myers, brother of the bride, Commerce St., Lock Haven, Pa., by the same, Mr. H. Frank Custard of Nittany Valley, Pa., to Miss Ella R. Myers of Rebersburg, Pa., February 24th.

## Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—December 16, 1887, in Woodberry, Md., Charles Colfax Smith, oldest son of Mrs. Ann M. Smith, aged 20 years, 3 months and 24 days.

After eighteen months of suffering and unrest, our young brother at length found peace and rest in Jesus. Some days previous to his decease, after many withholdings and much hesitancy, he, at length, gave himself in body and soul, in life and in death, to his Saviour, and took Him at His word, receiving baptism at the hands of his pastor.

Though he gave himself to the Master's service late in life, yet evidence was at hand to show that had he lived, his work would not have been without much good.

DIED.—At Clearspring, Md., January 30th, 1888, William Goodrich, Jr., aged 25 years, 10 months and 13 days.

The deceased, a son of the much loved and respected pastor of the Clearspring charge, was born in Orangeville, Columbia county, Pa., April 12th, 1863. Being consecrated in early infancy to the Lord Jesus Christ in holy baptism, and reared in a model Christian home, he came, as was natural, after a season of catechetical instruction, to the altar of the church, and was confirmed by his father, April 27th, 1878.

Having received the advantages of a liberal education in the village of Clearspring, he accepted a clerkship in the store of Dr. J. T. Martin & Son, Pharmacists of Ellicot City. In the fall of 1884 he was appointed to the position of chief clerk in the Drug Store of Messrs. F. H. Rohrman & Co., corner of Charles and Read streets, Baltimore. Whilst performing his duties here, he, at the same time, attended a course of lectures in the Maryland College of Pharmacy, and graduated with distinction in the month of March, 1886.

After graduation he retained his relations with the aforesaid firm until the week before Christmas, when feeling very unwell, and unable to perform the duties of the responsible position he held with satisfaction to himself, he went home, with the hope that a short recreation under parental care, would enable him to return to his post of duty. But alas! for human expectations. How uncertain is life. How quickly death performs his work, and a shining light goes out. Being young, and apparently of a good constitution, the hope was cherished almost to the last that he would recover. But the best medical skill failed to bring about the much desired effect, and he gently fell asleep in Jesus. We bow in humble submission to the will of our heavenly Father, fully assured that although the tenderest ties are broken and an endearing object of affection is removed from our sight, He who hath afflicted us doeth all things well.

William Goodrich, with his characteristic qualities of mind and Christian in-

tegrity, gave promise of much usefulness in Church and State. He ever won by his affable Christian deportment, the love and respect of all who knew him. He was of that bright and cheerful disposition which always sheds its genial influence on all around and gains a host of friends. He became a member of the First Reformed Church of Baltimore by certificate, and although thrown by his position, in the midst of the temptations and allurements of a large city, he held fast his Christian profession without wavering, and having continued faithful unto death, he exchanged the cross for the crown of everlasting life.

His early departure is certainly a severe affliction to his dear family and friends, but having died as he had lived, trusting in his faithful Saviour Jesus Christ, we "sorrow not even as others, who have no hope." Though gone from the view of sense he is yet near at hand for the view of faith as being comprehended in that mystical communion of the saints of all ages. Though dead he is yet alive forevermore in Him, who is the Resurrection and the Life, for the dead in Christ die not.

May the Lord graciously comfort and sustain the bereaved family, and grant unto them that peace which the world can neither give nor take away.

The funeral services were held on Thursday morning, February 2d, in the church where he had been confirmed, and attended by a large concourse of mourning relatives and sympathizing friends. The sermon was preached by his pastor, Rev. J. T. Rossiter, from the text—Phil. 1: 21, "For me to live is Christ, and to die is gain." Rev. J. S. Kieffer, D.D., also made an appropriate address. The altar services were conducted by Rev. S. S. Miller, Rev. T. F. Hoffmeier, and the minister of the Lutheran church of Clearspring. The mortal remains were borne to the beautiful cemetery near the town, where they were consigned to their mother earth, to await the coming of Him who is the Resurrection and the Life. \*

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## Miscellaneous.

For Reformed Church Messenger.

THE SECOND ANNUAL  
Meeting and Dinner of Franklin and  
Marshall Alumni Association  
of Philadelphia.

The second annual meeting and dinner of the Franklin and Marshall Alumni Association of Philadelphia took place on Thursday evening last, at the Hotel Bellevue. Some seventy persons were present.

The annual business meeting of the alumni was held at 6.30 o'clock, when the following officers were elected to serve for the ensuing year: President, Hon. W. S. Stenger; vice-president, Rev. S. R. Bridenbaugh; secretary, F. E. Bucher; treasurer, Rev. James Crawford; executive committee, Revs. C. G. Fisher, T. A. Fenstermaker and Mr. W. W. Weigley.

After the business meeting the members of the association, together with the invited guests, repaired to the banqueting hall, which was tastefully arranged, the tables being set in the form of a horseshoe, and the colors of the college being represented by a festooning of blue and white bunting. Rev. Dr. E. V. Gerhart invoked the blessing. Among those present were:

Hon. W. S. Stenger, ex-Governor Hartranft, Hon. John Scott, F. E. Bucher, J. H. Wolfe, J. P. Reed, Joseph A. Reed, F. L. Murphy, James Crawford, Charles G. Fisher, George H. Johnston, J. P. Stein, L. K. Evans, C. Z. Weiser, and Theodore Appel, E. V. Gerhart, J. S. Stahr, J. E. Kershner, S. M. Otto, D. N. Schaeffer, George Gelbach, W. Mayburry, E. P. Kremer, J. J. Rothrock, D. Levan, H. P. Wanner, D. Gibbons, L. C. Sheip, E. B. Sangree, M. H. Stout, T. Schlichter, J. O. Knipe, H. Leaman, George Mays, T. A. Fenstermaker, A. D. Gring, S. S. Kohler, J. H. Derr, I. E. Graeff, J. W. Steinmetz, Samuel Heilman, N. Z. Snyder, Cyrus Cort, F. S. Elliott, C. J. Musser; and as personal guests of members, Marcus Brock, J. Y. Dietz, J. W. B. Fry, J. M. Howett, B. F. Howett, E. B. Thornton, C. Borgner. After the menu had been pretty well gone through with and the inner man partly satisfied, Dr. S. H. Guilford, who occupied the chair, made the opening address, and then announced the toasts and called upon the persons to respond to them, in the following order:

The first toast, "The true aim of the college in education," was responded to by Rev. Dr. T. G. Apple, president of the college. He said it was to furnish a liberal education and to prepare its students to enter upon any calling. As the age calls for skilled workmen nearly every branch has its school, so called. It is for the highest interest of society that some portion of the community should be educated at a Franklin and Marshall college.

For those who value education for its own sake the college furnishes the opportunity. It is therefore clear that the college must keep up its standard of study. To identify the college with the technical school cannot fail to lower the standard of a liberal education. On the other hand, the University stands above the college, and its students should consist of college graduates who desire to study some profession.

In England the line is distinctly drawn between the college and the university course of study. Education for its own sake ranks high above all consideration of its own immediate practical uses. It is simply elevating true manhood, making man recognize his superiority as destined to survive the wreck of nature. The college stands out as a beacon light to act as a warning against the dangers of materialism and mammonism.

The toast "Old Marshall" was respond-

ed to by Rev. Dr. C. Z. Weiser, E. Greenville, Pa.

Professor J. H. Dubbs, of Lancaster, responded to the toast "The Diagnothian Society," and Rev. Dr. J. Spangler Kieffer, of Hagerstown, Md., "The Goethian Society."

The toast "Untimely Graduates" was responded to by Colonel A. Frank Seltzer, of Lebanon, and "The Bar of Our Sister City," by John P. Reed, Esq., of New York. The former discoursed upon those students who failed for this and that reason to continue on to graduation but dropped out. The latter said he was deeply impressed with the conviction that the bar of the country, State and United States, should be more thoroughly organized in order to encounter momentous questions.

A small class of men are becoming more opulent and powerful, while the majority is becoming poorer and weaker. The bar of this country has a great duty to do in this crisis. Wherever a great reform is started the ablest lawyers will be found among its supporters.

Hon. John Scott being called on, made a few remarks on the subject of the old law school. He said that the men who went out from that little office in Chambersburg were not very many. He always had a tender recollection of Marshall College, and many of the associations of his life were with those who had gone out of that college.

He went on to say this immense aggregation of power arose from the demand of the people for the development of the country. The individual will is being subverted by organizations. Mr. Scott was glad to find that so many of the alumni of Franklin and Marshall College were concentrated about Philadelphia. He trusted that there might be many such occasions for reviving old memories.

Ex-Governor Hartranft was next called on. He said his heart had always been with the college, and he often regretted that he had not remained a graduate.

He thought a young student had a hard time to get a competent education. Parents insist that their boy must be a professional man, when perhaps he is fitted for neither of the professions. Everything is running into specialties. It is a great advantage to a young man to know just what he is going to do when he enters college.

Rev. Cyrus Cort, Greencastle, Pa., responded to the toast "The Ladies."

During the evening several college songs were sung by a Quartette Glee Club from the University of Pennsylvania of this city, under the leadership of Mr. J. Spencer Brood, which helped to greatly enliven the occasion. The songs were something new to many of the older alumni present, and hence were enjoyed. A vote of thanks was tendered to the gentlemen composing the quartette.

On motion of Dr. S. P. Heilman a vote of thanks was tendered the Executive Committee for the successful manner in which it had performed its part. This was responded to by the chairman, Rev. Chas. G. Fisher.

This interesting occasion closed with the singing of "Auld Lang Syne." This second annual coming together of the sons of *Alma Mater* will not soon be forgotten by all present.

For Reformed Church Messenger.  
SOMERSET CLASSIS.

The Classis of Somerset, at a special meeting held in Myersdale, on the 20th ult., dissolved the pastoral relation between the Rev. J. M. Schick and the Myersdale Reformed church, and dismissed him to the Classis of St. Paul. Bro. Schick, after a laborious and very successful pastorate in the field now made vacant, accepted a call to the Shenango charge, upon which he expects to enter the 1st of May.

The office of Classical Treasurer having become vacant by Bro. Schick's resigning the same, the Rev. A. J. Heller was elected to said office. The members of Somerset Classis who were not present at the special meeting, and others who may have occasion to communicate with the Treasurer, will please note the change.

## Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

## EASTER INGATHERINGS.

## PENNSYLVANIA.

*Philadelphia.*—Heidelberg. Rev. Jas. I. Good, pastor, confirmation 52, certificate 19, total 71; alms \$56, object, home missions. *Bethlehem.* Rev. John G. Neuber, pastor, confirmation 36; alms \$100, object, painting church. *Bridgesburg.*—*Emmanuel.* Rev. T. B. Forster, pastor, confirmation 11; alms, \$35.41.

*Ringtown.*—*St. John's.* Rev. W. B. Sandoe, pastor, alms \$2.07, object, Japan Mission School.

*Bellefonte.*—*St. John's.* Rev. W. H. H. Snyder, pastor, confirmation 8, certificate 6, total 14; alms \$37.30, objects, congregational offering for missions, etc., \$22.30; Sunday-school offering for missions, \$15.

*Bethlehem.*—*Christ.* Rev. I. K. Loos, D. D., pastor, confirmation 33, reprofession 3, total 36; alms \$43, object, missions; communed 358.

*Summit Hill.*—*St. Paul's.* Rev. A. P. Horn, pastor. We had special services during three weeks preceding Easter, outside of the Sunday services.

*Cashtown.*—Rev. A. C. Geary, pastor, confirmation 14, certificate 2, reprofession 3, total 19.

*Elk Lick.*—*St. John's.* Rev. J. M. Evans, pastor, confirmation 3, certificate 1, total 4; alms \$12, object, classical assessment. St. John's Sunday-school also had Easter Service, and gave \$10 to Missionary Superintendent's appeal to Sunday-schools.

*Fairview Charge.*—*Ss. John's.* Rev. H. H. Sandoe, pastor, confirmation 19; alms \$14.07, object, home missions.

*Emlenton Charge.*—Rev. J. F. Mackley, pastor, confirmation 4, certificate 1, total 5; alms \$12.60, object, home missions and classical apportionment.

*Norristown.*—*Church of the Ascension.* Rev. S. R. Bridenbaugh, pastor, confirmation 21, certificate 9, total 30; alms \$143.75, object, home missions.

*Pottstown.*—*Trinity.* Rev. L. K. Evans, pastor, confirmation 37, certificate 20, Fall confirmation 9, total 66; alms, congregation \$127.26, Sunday-school \$41.18, total \$168.44, object, home missions, etc.

*Anselma.*—*St. Matthew's and St. Paul's.* Rev. E. D. Wettach, pastor, confirmation 25, certificate 2, reprofession 5, total 32; alms, Sunday-school, \$20, object, home missions.

*Riegelsville.*—*St. John's.* Rev. B. B. Ferer, pastor, confirmation 10, certificate 4, total 14; alms \$182.38, object, \$134.77 contributed by Sunday-school to home missions.

*Pittsburgh.*—*Zion's.* Rev. J. W. Miller, pastor, confirmation 2, certificate 1, reprofession 6, total 9; alms \$35, object, foreign missions.

*St. Petersburgh.*—Rev. Samuel Z. Beam, pastor, reprofession 2; alms, congregation \$10, Sunday-school \$15, missionary society \$13, total \$38, object, classical apportionment, foreign missions and home missions. Has a class of 24 catechumens to confirm at Whitsunday.

*Sunbury.*—Rev. J. Calvin Leinbach, pastor, confirmation 17, certificate 17, reprofession 7, total 41; alms \$225, objects, general benevolence and church purposes.

*Irwin and Larimer.*—Rev. F. Pilgram, pastor, confirmation 2 at Larimer, certificate 2 at Irwin, 2 at Larimer, reprofession 2 at Irwin, 3 at Larimer, total 11; alms, Irwin \$25.16, Larimer \$18.50, total \$43.56, object, classical apportionment.

*Martinsburg.*—*St. John's.* Rev. John W.

Pontius, pastor. Had a very interesting Easter service. Confirmation services postponed two weeks. Alms \$12.41.

*Manor Dale.*—*Emmanuel.* Rev. J. F. Snyder, pastor, certificate 2; alms \$50, objects, classical apportionment \$40, additional for Board of home missions \$10. 200 communed.

*Blain.*—*Zion's Charge.* Rev. Silas L. Messinger, pastor, confirmation 15, certificate 1, total 16; alms \$40, object, Christian education.

*Reading.*—First, Rev. H. Mosser, pastor, confirmation 106, certificate 14, reprofession 3, total 123; alms \$110, object, home purposes. *St. Stephen's.* Rev. C. S. Gerhard, pastor, confirmation 30, certificate 20, total 50; alms \$109.04. *St. John's.* Rev. John W. Steinmetz, pastor, confirmation 28, certificate 4, total 32; alms \$23, objects, interest on debt of congregation \$20, Sunday-school \$43, home missions \$23.

*Pottsville.*—*Trinity.* Rev. A. R. Bartholomew, pastor, confirmation 13, certificate 3, reprofession 2, total 18; alms \$100, object, church debt.

*Schuylkill Haven.*—*St. John's.* Rev. O. H. Strunck, pastor, confirmation 18, certificate 4, reprofession 1, total 23; alms \$60, object, for educating Japanese for the ministry.

*Mahanoy City.*—*St. Paul's.* Rev. H. A. Keyser, pastor, confirmation 43, certificate 2, reprofession 4, total 49; communed 405.

*New Goshenhoppen and Trinity.*—Rev. C. Z. Weiser, D. D., pastor, confirmation 10; alms \$188, objects, home and foreign missions. Communicants 901.

*Shamokin.*—*St. John's.* Rev. T. J. Hacker, pastor, confirmation 54, certificate 15, reprofession 2, total 71; alms \$106, object, home missions.

*Columbia.*—*Trinity.* Rev. J. H. Pannebaker, pastor, confirmation 14, certificate 2, reprofession 2, total 18; alms \$55.00, objects, home missions and benevolent education.

*Littlestown.*—Rev. D. W. Dittmar, pastor, confirmation 18, certificate 1, reprofession 2, total 21; alms \$39.14, objects, missions and general benevolence.

*Hazleton.*—*Emmanuel's English Reformed Mission.* Rev. E. D. Miller, pastor, confirmation 11, certificate (consistory) 5, total 16; alms by congregation and Sunday-school \$13.71, object, home missions.

*Pottstown.*—*Zion's.* C. S. Wieand, pastor, confirmation 19, certificate 8, reprofession 3, total 30; alms \$20.50, object, classical apportionment. Will hold our German communion on Whitsunday, when another collection will be taken up for benevolent purposes.

*Shenandoah.*—*Trinity.* Rev. W. D. Donat, pastor, confirmation 22, certificate 2, total 24. For sufficient reasons no special collection was taken.

*Mahoning.*—*Bensalem.* Rev. Abraham Bartholomew, pastor, confirmation 12, alms \$16.50, objects, classical apportionments.

*Catasauqua.*—*Salem's.* Rev. W. F. More, pastor, confirmed 24, certificate 3, reprofession 8, total 35; alms \$18.80, object, home missions. Over and above apportionment Easter offering of missionary society for home missions, \$15.

*Kittanning.*—*St. Luke's church.* Rev. Robert C. Bowling, pastor, confirmation 4, certificate 3, reprofession 1, total 8; alms \$46.72, object, home missions.

*Fogelsville.*—*Union.* Rev. E. J. Fogel, pastor, alms \$58.82, objects, \$47.70 for foreign missions and \$11.12 for congregational purposes.

*Bethany.*—*Orphans' Home.* Rev. Thos. M. Yundt, pastor, alms \$15.06, object, home missions.

*Gettysburg.*—Rev. T. J. Barkley, pastor, confirmation 17, certificate 4, total 21; alms \$46, object, home missions.

*Mifflinburg.*—Rev. L. D. Strekel, pastor, confirmation 10, certificate 2, reprofession 2, total 14; alms \$64, objects, home missions, benevolent education, etc., classical apportionment.

*Greencastle.*—Rev. C. Cort, pastor, confirmation 6, certificate 3, reprofession 4, total 13.

*Wapwallopen Charge.*—*St Peter's*, Rev. S. Sidney Kohler, pastor, confirmation 10; alms, \$6.47, *St. Peter's* Sunday-school \$2.51, Emmanuel's Sunday-school \$5.25, total \$14.23, object, home missions.

*Selinsgrove.*—*Salem's*, Rev. W. A. Haas, pastor, alms, \$19.21, object, missions.

*Tamaqua.*—*St. John's*, Rev. I. E. Graeff, D. D., pastor, confirmation 19; alms \$31.74, object, missions and congregational use.

*Allentown.*—*Salem's*, Rev. A. J. G. Dubbs, pastor, confirmation 116, certificate 16, reprofession 18, total 150; alms \$96, object, missions; communed 801.

*Mercersburg.*—*Trinity*, Rev. J. W. Knappenberger, pastor, confirmation 10, certificate 3, total 13; alms, \$27.52, objects, missions and beneficiary education.

*Harrisburg.*—*Second*, Rev. George W. Snyder, pastor, confirmation 8, reprofession 2, total 10; alms \$22, object, home missions. The Sunday-school contributed \$11.50 of the above amount.

*Freeland.*—*St. John's Mission*, Rev. L. C. Edmonds, pastor, confirmation 8, certificate 6, total 14; alms \$25, object, pressing home need caused by the strike.

*Clearville.*—*Shiloh*, Rev. D. G. Klein, pastor, confirmation 2; alms \$2.63, object, home missions.

*Hanover.*—*Emmanuel's*, Rev. J. C. Bowman, pastor, confirmation 17, certificate 2, reprofession 2, total 21; alms \$10, objects, home and foreign missions.

*Turbotville.*—Rev. D. E. Schoedler, pastor, certificate 1, reprofession 2, total 3; alms \$7, object, home missions.

*Wilkinsburg.*—*Trinity*, Rev. James S. Freeman, pastor, confirmation 11, reprofession 3, total 14; alms \$8.73, objects, apportionment in part, Sunday-school alms \$12.40, for home missions.

*Elizabethtown.*—*Christ*, Rev. S. M. Roeder, pastor, confirmation 11, alms \$11.77, object, home missions.

*Plymouth.*—Rev. S. C. Meckel, pastor, confirmation 6, certificate 3, reprofession 2, total 11; alms \$12, object, missions.

*Meadville.*—*St. Paul's*, Rev. F. B. Hahn, pastor, confirmation 24, certificate 4, reprofession 4, total 32, alms \$41, object, classical apportionment.

*Easton.*—*St. Mark's*, T. O. Stem, pastor, confirmation 16, certificate 9, reprofession 1, total 26; alms \$76, object, home missions.

*Waynesboro.*—*St. Paul's*, Rev. Isaac M. Motter, pastor, confirmation 17, certificate 2, reprofession 1, total 20; alms \$65.45, object, missions and beneficiary education.

*Somerset.*—*St. Paul's*, Rev. H. King, pastor, confirmation 4, certificate 1, total 5; alms \$17, object, general benevolence.

*Cressona.*—*St. Mark's*, Rev. Alvin J. Reber, pastor, confirmation \$12, reprofession 1, total 13; alms \$35.86, object, home and foreign missions.

*Butler.*—*St. Paul's*, Rev. D. N. Harnish, pastor, confirmation 18, certificate 2, total 20; alms \$29.08, object, home missions.

*Danville.*—Rev. J. A. Peters, D. D., pastor, confirmation 16, certificate 2, reprofession 2, total 20; alms \$163.74, objects, home and foreign missions and congregational purposes.

*Jenners X Roads.*—*Beam*, Rev. I. N. Burger, pastor, alms \$7.45, object, missions.

*Lock Haven.*—Rev. Geo. W. Gerhard, pastor, confirmed 11, baptized 4 adults, received on certificate and reprofession 15, total 26; alms \$35, object, home missions.

*Wilkesbarre.*—*Zion's*, Rev. F. K. Levan

pastor, confirmation 24, certificate 15, reprofession 3, total 42; alms \$17, object, benevolent education.

*Trappe.*—*St. Luke's*, Rev. J. B. Shumaker, pastor, confirmation 14, certificate 4, total 18; alms foreign missions.

*Altoona.*—*Christ*, Rev. D. S. Dieffenbacher, pastor, confirmation 28, certificate 18, reprofession 1, total 47; alms \$39, object, classical apportionment.

*Millersville.*—Rev. John P. Stein, pastor, confirmation 5, reprofession 2, total 7; alms, \$23, object, home missions, Sweigert Missionary Society \$10, home missions.

*Lansdale.*—*St. John's*, Rev. J. J. Rothrock, pastor, alms \$16.50, object, classical assessment, Sunday-school \$14.02, home missions.

*Meyersdale.*—Rev. J. M. Schick, pastor, confirmation 9, certificate 2, total 11; alms \$41.55, objects, home missions \$36.55, Zoar Orphans' Home, Detroit, Michigan, \$5.

*Johnstown.*—*St. John's Mission*, Rev. W. H. Bates, pastor, confirmation 5, certificate 2, total 7; alms \$10.44, object, classical apportionment.

#### MARYLAND.

*Frederick.*—Rev. E. R. Eschbach, pastor, confirmation 17, certificate 6, total 23, Lenten services \$65.62; Easter offerings \$192.76; total \$258.68; object, home missions.

*Manchester.*—*Trinity*, Rev. William Rupp, D. D., pastor, confirmation 11, certificate 2, total 13; alms \$20; object, classical apportionment for home missions.

*Westminster.*—*St. Paul's*, Rev. Calvin S. Slagle, pastor, baptism 2, confirmation 6, certificate 1, total 9; alms \$13, object, missions.

*Middletown.*—Rev. T. F. Hoffmeier, pastor, confirmation 16, total 16; alms \$58.35; object, beneficiary education and home missions.

*Baltimore.*—*St. Paul's (Ger.) Congregation*, Rev. M. Bachmann, pastor, confirmation 55, total 55; alms \$100, object, home interests.

*Emmitsburg.*—*Church of the Incarnation*, Rev. U. H. Heilman, pastor, confirmation 5, reprofession 2, total 7; alms, \$17, object, general.

*Adamstown.*—*Manor Charge*, Rev. S. L. Whitmore, pastor, confirmation 10; alms \$22.82, objects, classical assessment \$8.72, children's services, offering for Yamagata, Japan, \$14.10.

*Clearspring and St. Paul's.*—Rev. Wm. Goodrich, pastor, confirmation 5; alms \$46, object, appropriations of Classis.

#### NEW YORK.

*New York.*—*Martha Memorial*, Rev. F. Fox, pastor, confirmed 27, alms \$30, object, interest on church debt.

#### DISTRICT COLUMBIA.

*Washington.*—*Grace Mission*, Rev. C. F. Sontag, pastor, confirmation 4, certificate 3, reprofession 5, total 12; alms \$45, object, classical apportionment.

#### ILLINOIS.

*Altamont.*—*First*, Rev. Joshua Wolbach, pastor, confirmation 1; alms \$4, object, home missions.

#### OUR OWN CHURCH.

#### PENNSYLVANIA.

*Norristown.*—The new altar, pulpit and reading desk for the Reformed Church of the Ascension, was placed in position on the 21st ult. They were made by G. W. Humrickson & Son, of Shepherds-town, W. Va., well known throughout that section as expert carvers and woodworkers, and specimens of whose handiwork adorn many places of worship in the larger cities of the North.

The altar is a massive structure of walnut, nearly six feet long. From the back part of the plain flat top rises a step which extends the whole length of the altar,

and this step is surmounted in the center by a cross, also of walnut. Along the whole length of the front of the altar near the top runs a horizontal panel in which are ten deep carved Maltese crosses. Below this panel are three recesses in mottled walnut, containing in white holly overlay in the two outer divisions the respective Greek letters Alpha and Omega, and in the middle the monogram "I. H. S."

The pulpit resembles in shape the massive capital or upper part of a Gothic pillar, broadening out from the base to the half-octagonal top. The dimensions of the upper surface are about 4 feet in width and 2 1/2 in depth. The reading desk is of exactly the same pattern as the pulpit, but of smaller dimensions.

The black walnut of which the altar, pulpit and reading-desk are constructed comes from the Antietam battlefield very near the Tunker Church, where the severest engagement occurred and the most blood was shed. The timber was taken directly from the woods on what is known as "Bloody Lane," and but little from the same locality is left. Firmly imbedded in the left face of the pulpit's base can be plainly seen a bullet of 45 calibre which lodged in the tree during the battle, and was not discovered until sawed in half during the construction of the pulpit. As may be supposed, the presence of the lead but enhances the value of the pulpit.

The three pieces cost about \$200, nearly all of which was the proceeds of an entertainment given by the ladies and children of the church several months ago. They were used on Palm Sunday for the first time.

*Boalsburg.*—Rev. W. H. Groh has resigned the pastorate of the Boalsburg charge, Pa. His resignation will take effect July 1st, next.

*Curllsville.*—Rev. D. B. Lady. The Sunday-school of St. Luke's church held a service appropriate to Easter. The alms lifted amounted to \$18.00, which were for St. Paul's Orphans' Home, Butler, Pa.

*Lancaster.*—*St. Paul's.* The Easter service of the Sunday-school was held on Sunday evening, and every available seat in the audience-room and choir gallery was occupied. Promptly at 6.30 P. M., the school marched into the room singing one of their favorite hymns. The exercises consisted of a few appropriate recitations, singing by the school, among the latter, a solo and chorus, entitled "No Night There," was particularly fine. Short addresses were delivered by the pastor, Rev. J. W. Meminger, and H. C. Poschman, a student of Franklin and Marshall College. Each scholar was presented with three eggs, one of which was chocolate. The offerings of the day were quite liberal, fifty dollars of which will be devoted to theological education in the seminary at Lancaster. Revs. E. V. Gerhart, D. D., and A. B. Shenkle, assisted the pastor at his communion services.

*Philadelphia.*—Christ Reformed Sunday-school held a very interesting service on Easter Sunday evening, wherein the unfolding of the Gospel was presented by the use of beautiful banners.

*South Easton.*—Rev. M. H. Mill, pastor. St. Peter's congregation undoubtedly is laboring under more or less disadvantage, owing to the fact that their church is not situated at a more desirable place, which only reflects the more credit upon the present prosperous condition of the congregation. But we are glad to learn that it has been decided to erect a new, neat brick structure in a more central part of the town during the coming summer. The Sunday-school of this church gave a very interesting and instructive entertainment on Easter Sunday evening. The exercises consisted of recitations and a short address by the pastor. The music was most excellent,

and special praise was bestowed upon a duet which was sung. The school, under the superintendence of Mr. Uriah Palmer, for upwards of 20 years, is continually growing and is at present in a flourishing condition.

*Irwin.*—On Friday evening, March 16th, the members of the Reformed church, by pre-arrangement, gathered in the basement of the church for the purpose of giving their pastor, Rev. F. Pilgram and his family a surprise, in the shape of a donation. At about half after 7 o'clock they formed in line and marched to the parsonage, each one having his or her gift. And great was their surprise when the door opened and in walked the members, each bearing with them some of the good things of life. Mrs. Pilgram was presented with a fine dress by Mrs. Jacob Parr.

After everything had been put to its proper place, the guests adjourned to the parlors, and social games of all kinds were indulged in which were interspersed by some fine music on the piano, in which every person took a part and seemed to enjoy themselves until a late hour, when they all departed to their homes, feeling that they had a very nice and enjoyable time.

#### Clerical Register.

The P. O. Address of Rev. C. Gumbert is Girty, Armstrong county, Pa., instead of South Bend, as given in the Almanac.

#### RESOLUTIONS.

At a meeting of the teachers of Salem Reformed Sunday-school, held March 4, 1888, the following resolutions were unanimously adopted.

WHEREAS, the families of Messrs Adam G. Fouse and John G. Fouse, are about to remove from our midst, the former to Philadelphia and the latter to Pittsburgh. Therefore be it

Resolved, That we as an association in behalf of the Sunday-school and congregation, hereby express our high appreciation of their interest and activity in the school and congregation.

Resolved, That whilst it is with deep sorrow that we part with them, yet it is our wish and prayer that God's blessing and benediction may rest upon them in their respective new homes and that in the school and congregation with which they may be identified, their wonted zeal and activity may continue to abound to the honor and glory of God.

Resolved, That these resolutions be engrossed in our minutes and published in the MESSENGER and Christian World.

G. B. GREASER, Supt.,  
A. FRANK FOUSE, Secretary.

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## Religious Intelligence.

## HOME.

An association has been formed by the Swedes in Philadelphia for the purpose of recovering for the Swedish Lutherans the old "Gloria Dei" church, built in the year 1700 by the Swedish settlers.

A year ago a society of young people connected with the Congregational school at Yankton, Dakota, undertook to plant mission schools in the vicinity. They organized five. One has grown into a church, and another will in the spring.

The Congregational Church, which has had an existence in this country since 1620, now numbers 4277 churches, 4090 ministers, and 436,379 communicants. The net gain during the past four years has been 341 churches, 367 ministers, and 48,760 communicants.

It has just been voted by the incorporators of the French Protestant College at Lowell, Mass., to remove it to Springfield, Mass., and plant it in a new building close beside the School for Christian Workers. This college has no building at Lowell, but has the funds for one partly in hand.

At the late meeting of the Baltimore Methodist Conference a resolution was offered asking the General Conference to allow women in foreign countries to "baptize." The plea was that in case of sickness only women were allowed to see women, and unless they are allowed to baptize, the sick must often die without baptism. The resolution was voted down by a large majority.

The *Independent* says:—"We are glad to hear from Boston that the receipts of the American Board are from month to month steadily increasing. The advance in February, compared with the corresponding month last year, is said to be over \$50,000. From another quarter we hear that 'if bequests and every thing is included,' the net gain in receipts for the month will be about \$80,000."

## FOREIGN.

Steps have been taken to induce the Pan Presbyterian Council to meet in the city of Toronto, Canada, in the year 1892.

There are in Germany 3,000 Sunday-schools, 30,000 teachers, and 300,000 scholars. Twenty-five years ago there was not one.

Dr. Judson Smith reports cheering prospects for Christianity among the Mongols. The number of converts in China has doubled within ten years, and now exceeds 30,000.

The first book published in the Nguni language, containing the Decalogue, portions of the Psalms, Proverbs and the Gospels, with fourteen hymns, has been received from Dr. Elmslie, an American missionary to the Zulus.

In Winnipeg, Manitoba, an Iceland Lutheran church, was recently consecrated. The size of the building is 42x66 feet, and cost \$4,000, and the pastor is Rev. John Bjarnason. There are said to be 2,000 Icelanders living in Winnipeg.

Work among the Roman Catholics of Brazil is progressing encouragingly. Missionaries and colporteurs find an open door and many opportunities, for the presentation of the Gospel. Their greatest difficulty is the ignorance of the people, only one-fifth of whom can read and write.

The Turks, who are prohibitionists by order of the Koran, are working to abolish saloons kept by the "Christians" in Constantinople. All drinking places within two hundred and fifty feet of the houses of Turkish worship have been or-

dered closed, and the police are enforcing the decree.

The centenary of the settlement of Australia and the jubilee of Congregationalism in Victoria are to be celebrated next October. It is urged that delegates be sent to represent American Congregationalists, who have been extended a cordial welcome by the Secretary of the Congregational Union of Victoria.

## A LUXURY AND A NECESSITY.

Mr. A. G. La Grange writes from Garden City, Minn.: "We have used up the old supply, and want to lay in a new supply for winter use. It is next to bread—a family necessity; in fact, I think all well regulated families will eventually keep it both as a luxury and a necessity; and when that happens I think a few years will be added to the average duration of human life. My daughter has experienced great benefit from the use of your treatment. Nothing could be more satisfactory."

The reference is to the Compound Oxygen treatment dispensed by Drs. Starkey and Palen, No. 1529 Arch Street, Philadelphia, Pa. Send for Treatise and Monographs, free to all applicants.

Who is that extremely peculiar and interesting looking man with the long hair?" "Oh, that is a previous poet. He has a great future behind him.

Boils, pimples, hives, tetter, ringworms, and other similar affections caused by impure blood, are entirely cured by Hood's Sarsaparilla, which purifies, vitalizes and enriches the blood.

The sign, "Beware of the Dog," is not hung up "that he who runs may read," but "that he who reads may run."

A good head of Hair is desired by every one. *Halt's Vegetable Sicilian Hair Re-newer* will restore the hair, if the hair cells are not all closed up.

Petticoat government is causing a great deal of bustle in Europe just now. The hand which erstwhile rocked the cradle is taking a turn at rocking principalities.

Read Loan Advertisement of Lebold, Fisher & Co.; sixteen years' experience, and never lost a dollar for any customer.

Queen Victoria on her recent journey to Italy showed herself an experienced traveler in wearing large, loose and by no means new shoes.

## ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

The fact that about fifty persons committed suicide at Monte Carlo within the past three months does not seem to have interfered with the receipts of the gaming establishment, which increases during the same period.

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Skin & Scalp  
DISEASES  
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REMEDIES.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, \$1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

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Is one of the most prevalent of diseases. Few persons have perfect digestion. One of Ayer's Pills, taken after dinner, or a dose at night before retiring, never fails to give relief in the worst cases, and wonderfully assists the process of nutrition. As a family medicine, Ayer's Pills are unequalled.

James Quinn, 90 Middle st., Hartford, Conn., testifies: "I have used Ayer's Pills for the past thirty years and consider them an invaluable family medicine. I know of no better remedy for liver troubles, and have always found them a prompt cure for dyspepsia."

Lucius Alexander, of Marblehead, Mass., was long a severe sufferer from Dyspepsia, complicated with enlargement of the Liver, most of the time being unable to retain any food in his stomach. Three boxes of Ayer's Pills cured him.

Frederic C. Greener, of East Dedham, Mass., for several months troubled with Indigestion, was cured before he used half a box of these Pills.

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Total Assets Dec. 31, 1887, \$2,401,956 11.

THOS H. MONTGOMERY, President.

RICHARD MARIS, Secretary, JAMES B. YOUNG, Actuary.

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## Acknowledgments.

## Foreign Missions.

Received at Harrisburg, from February 25, 1888, to and including March 28, 1888.

"Anonymous," for Girls' School, Sendai, per Rev. A. C. Whitmer, \$5 00

Rev. C. B. Heller, Heilig's Mills, N. C., viz., Grace Ref. S. S., proceeds missionary sale, 70 00; Bethel Ref. S. S., proceeds missionary sale, 40 55; Grace Ref. S. S., 47 school pictures, 4 70; Bethel Ref. S. S., for 54 school pictures, 5 40.

Rev. J. M. Schick, treas. Somersel Cl., viz., Zion's chge, Rev. A. J. Heller, pastor, for Girls' School, Sendai, 10 00; Meyersdale chge, S. M. Saylor, treas., 13 00.

Rev. M. H. Sangree, from Heller Miss. Soc., Ref. co., Arendtsville, Pa., 10 00

Rev. T. G. De Lyre, Napa, California, Frank M. Hobson, treas. Trinity Christian ch., Collegeville, Pa., 40 school pictures, 5 00.

Jacob Transue, McClure, Pa., Rev. Reinhart Smith, Glassboro, N. J., from Miss. Soc., Zion's Ref. ch., of New Germany, N. J., for Girls' School, Sendai, Japan, 23 00

Rev. H. S. Garner, treas. Westmoreland Cl., viz., 12 school pictures sent to Rev. E. H. Dieffenbacher, 1 20, for Girls' school, Sendai; Salem chge, Rev. J. N. Bauman, pastor, 16 00; Mrs. S. P. Keck, 5 00; Mrs. J. M. Schall, 5 00.

Rev. W. A. Haas, treas. West Susq. Cl., viz., Miss. So., St. John's Ref. ch., Williamsport, Pastor Leader, 9 00; New Berlin chge, Pastor Dietz, 11 80; Driesbach Ref. S. S., Pastor Dietz, 6 30.

James T. Reber, treas. Schuylkill Cl., 100 school pictures, from Miss. Soc., 2d Ref. ch., Reading, Rev. R. McCauley, pastor, 10 00

Sebastian Ebinger, Phila., Pa., Miss Clara A. Landis, sec. and treas. Children's Trinity Miss. Band, York, Pa., for Girls' Sch., 27 20

Rev. R. S. Appel, Hamburg, Pa., for 30 school pictures, 3 00

Miss Laura Rodenmayer, treas. S. S. Miss. Soc. of 3rd Ref. church, Baltimore, per Pastor Clever, 27 10

Rev. A. R. Kremer, Berlin, Pa., 50 school pictures, sent to Emma Poorbaugh, 5 00

Miss Hattie Moyer, Hiawatha, Kansas, per Mrs. G. R. Loveland, for Girls' School in Japan, 5 00.

A. A. Schwalm, supt. Frieden's Union S. S., Huguenot, Pa., on account of school pictures, 2 00

Rev. S. N. Callender, D. D., Mt. Crawford, Va., from Young Ladies' Junior Miss. Soc., Mt. Crawford cong., for Girls' School Building, 8 60.

B. Ruef, Carothers, O., for 60 school pictures, 8 60

S. M. Hench, treas. Heidelberg Ref. S. Sch., York, Pa., 16 00

J. T. Reber, treas. Schuylkill Cl., from St. Stephen's Ref. ch., Reading, Pa., 50 00

Mrs. Sarah A. Brown, treas. Woman's Miss. Soc., Cedarville, Ill., for school building fund, 50 00, and 12 school pictures, 1 20.

Rev. S. Miller, treas. Maryland Cl., viz., Evangelical Ref. ch., Frederick, Md., and from S. S. of same ch., each 15 00, for memorial room in Girls' school building, Sendai, Japan, 300 00; Nevin Miss. Soc., St. Paul's English Ref. ch., Baltimore, in part pledge for same, 60 00; Weymer Miss. Soc., Ref. ch., Hagerstown, for Girls' school, 5 00; Silver Run chge, 7 85; Manchester chge, 3 50.

Mrs. E. H. Shoemaker, treas. Miss. Soc., Ref. ch., Bedford, Pa., 5 00.

N. Wetzel, treas. Ref. cong., from Dr. Kniest, West-Phila., Pa., 5 00.

Mrs. V. S. T. Blessing, Buckeyestown, Md., for 10 school pictures, 1 00.

Rev. N. S. Strasburger, D. D., treas. Lehig Cl., viz., Slatington chge, Pastor N. F. Peters, 15 00; Edwin Rauch, on the 60th anniversary of his birth, for Girls' school, 5 00; Christ's Ref. ch., Pastor M. H. Dieffenbacher, 1 25.

Rev. J. Christ, Waukon, Iowa, from S. school, Ebenezer Ref. cong., 1 00, and from S. S. Zion's Ref. cong., 2 00.

Mrs. John Kennedy, Madison, Cal., for Girls' school, 5 00; in general purpose, 10 00.

Rev. J. I. Swander, D. D., from the Ladies' Foreign Miss. Society of the Ref. ch., Fremont, Ohio, 1 00.

Rev. J. A. Keller, from members of Hartville S. S., Ref. ch., 1 00.

Rev. B. F. Bausman, from Ref. ch., Shepherdstown, W. Virginia, for parsonage at Sendai, Japan, 5 15.

Rev. L. B. C. Lahr, Canal Winchester, Ohio, from Miss Soc. of David's Ref. ch., Canal Winchester, for the education of a student in Theological Seminary at Sendai, named Noshin Hashimoto, for the year beginning March 1, 1888, at 60 00 per year,

Rev. F. Strassner, treas. Central Synod, from Rev. J. Accola, N. Phila., O., pledge made at Synod, 3 00.

"A student," Lancaster, Pa., for Parsonage, Japan, 1 00.

Rev. W. A. Haas, treas. W. Susq. Classis, from Bebersburg chge, Rev. J. Dotterer, pastor, 8 42.

Rev. G. H. Leonard, from Mrs. Caroline D. Bibler, a member of Ref. ch., Basil, O., 75 00.

RUDOLPH F. KELKER, Treasurer Foreign Missions.

Harrisburg, Pa., Mch. 28, 1888.

## Beneficiary Education.

Receipts during March.

From Rev. Dr. G. B. Russell, wife and daughter, \$15 00 St. Clairsville chge, per Rev. Dr. Rupley, treas. 45 00

Huntingdon chge, 15 80

Martinsburg chge, 14 94

Schellsburg chge, 6 41

Amount, \$97 15

W. M. DEATRICK,

Treasurer Board of Education.

Mercersburg, Pa., April 2d, 1888.

## PHILADELPHIA MARKETS.

## WHOLESALE PRICES.

Monday, April 9, 1888.

BREADSTUFFS.—Flour. Supers, \$2.50@2.75; winter extra, \$2.75@3; Pennsylvania, family, \$3.75@3.87; Pennsylvania, roller process, \$4@4.25; Western winter, clears, \$4@4.25; do. straight, \$4.25@4.40; do. patent, \$4.40@4.75; Rye Flour, \$3.40@3.50 per bar.

WHEAT.—We quote No. 2 red in export elevator at 90c.; April, 90 1/2c.; May, 91c.; June, 91c.; and July, 87c.

CORN.—Sales of 1200 bushels. No. 2 yellow on track at 63c.; April, at 61 1/2c.; May, 60 1/2c.; June, 61c.; July, at 61c.

OATS.—Sales of 1 car ungraded white at 41c.; 1 car No. 3 white, 40c.; 1 car do at 41 1/2c.; April, 41c.; May, 41 1/2c.

PROVISIONS.—We quote Mess Pork at \$1.60@16.50; Family Pork, at \$16.50; shoulders in salt, 6 1/2c.; do. smoked, 7 1/2c.; breakfast bacon, 10@10 1/2c.; Loose butchers' Lard, 7 1/2@7 1/2c.; prime steam do, 97 1/2c.; city refined do, 8 1/2c. as to quality. Beef Hams, \$17.50@18.50; smoked beef, 12@13c.; sweet, pickled hams, 10@11c.; as to averages; city family beef, \$8.50@9 1/2c. bar. City Tallow in hogsheads, 4%@4 1/2c.

POULTRY.—We quote live chickens, 10@11c.; live Turkeys, 12@13c.; Dressed chickens, dry picked roasting stock, 14c.; dressed Turkeys, 13@14c.

EGGS.—Western at 18 1/2c., and Pennsylvania, and near-by brands, 19c.

BUTTER.—We quote creamery extra, 28@29c.; do. fair to prime, 25@27c.; creamery prints, 30c.; do. fair to prime, 28@29c.

CHEESE.—We quote New York full-cream fancy, 12 1/2@13c.; do. do. prime to choice 12@12 1/2c.; Ohio flats, fancy, 11 1/2@12 1/2c.

REFINED SUGARS.—Powdered, 7 1/2@7 1/2c.; granulated, 6 1/2c.; Crown A. 7c.; crystal A. 6 1/2c.; confectioner's A. 6 1/2c.

COTTON.—10 1/2c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at 9 1/2c.; do. fair to good, 9 1/2@11c.; Rye Straw, 17.50@18 for straight without wood.

FEED.—We quote 1 car prime Winter Bran at \$20.50@21.50 per ton.

PETROLEUM.—7 1/2c. for 70 Abel test in barrels, and 9 1/2c. for 100 test in plain cases.

The coming anniversary of the battle of Gettysburg, on July 1, will be the twenty-fifth—which reminds the veteran that his rheumatism was worse during the last winter than ever before.

For The Nervous  
The Debilitated  
The Aged.

Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best nerve tonics, Celery and Cocas, with other effective remedies, which, acting gently but efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is

## Paine's Celery Compound

It fills a place heretofore unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, anxiety, disease, lay the foundation of nervous prostration and weakness, and experience has shown that the usual remedies do not mend the strain and paralysis of the nervous system.

Recommended by professional and business men.

Price \$1.00. Sold by druggists.

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